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First day of issue
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the New Zealand fern series.
\$1.90 *Blechnum colensoi*,
Colenso's Hard Fern

The venerable Chief of the Urewera

In December 1843 Coloenso was at Waikaremoana...

27th. Awaking early this morning I found the wind had somewhat abated; as the sun rose it recommenced blowing strong in gusts. Morning Prayer, however, over, I determined on attempting a passage. We were 12 stout paddlers in all, so at ½ past 7, commending myself and party to GOD, we left. It was a time of alternate hope and fear, every wave that rolled past, swept partially over the guards of our frail bark, insomuch that one of our party was obliged to cease paddling and bale incessantly. Through GOD'S mercy on our hard paddling, we safely landed at Mokau, a small village on the opposite shore of the Lake at 5m. past 9. Here Tuiringa, the principal Chief of the Urewera Tribe, resides; a venerable old man, who received us in a very kind and hospitable manner. He had already killed a pig for us, and had been looking out, "big with expectation," for several



Colenso's sketch at HB MAG.

days, in hopes of the wind's abating. I was obliged to consent to spend this day here, as he was somewhat offended at my not doing so on my former visit to these parts. Spent the day in conversing with the old Chief and his party. The Popish priest had endeavoured, by little gifts, &c. to seduce the old man, but he had declared he would never countenance him, and *wished* the people of his tribe (the few who reside at Wairau, and those whom I afterwards saw at Pipi, and other villages during my journey,) to cast away Popery all together. Evening, held Service as usual.

28th. Arose at an early hour this morning; held prayer, exhorted natives, and entering into the old Chief's Canoe (he and his party going with us, 3 Canoes in all,) we paddled to Hereheretaunga, the landing-place at the farther extremity of the Lake, where the path to the Ruatahuna district commences. Here, in a most romantic and deeply secluded shady glen, we breakfasted; while our potatoes were roasting I was engaged in Conversation by the old Chief and his party, who were determined to make the best use of the few minutes we had left.

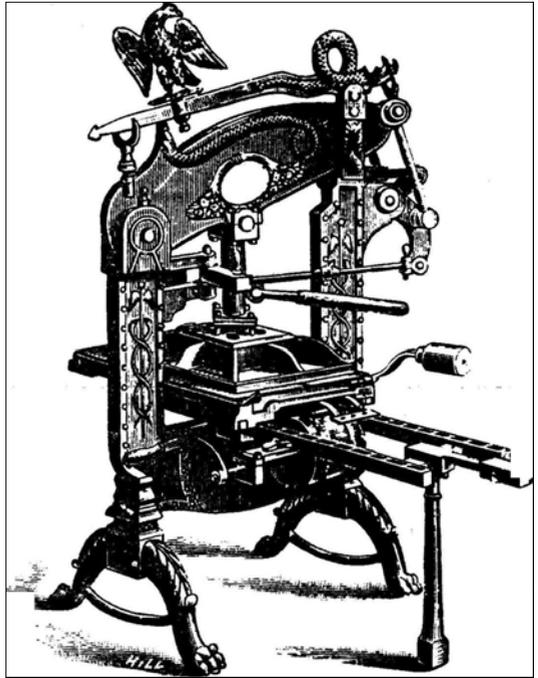
‘Columbian’ press at Te Papa likely to have been used by W. Colenso at Paihia C.M.S. in 1842

This article by Michael K. Fitzgerald (Curator of the New Zealand Collection at Te Papa), was first published in the Turnbull Library Record of May 1974 and republished in Type High, December 2011. It is reproduced here with permission.

THE NATIONAL MUSEUM was recently presented with an example of one of the most remarkable types of hand printing presses, a “Columbian”, made in 1841 by Clymer & Dixon, London, and bearing the makers’ number 973. The date of manufacture would, whatever the history of this press, make it interesting as one of the oldest in New Zealand, but there is evidence to suggest that it was sent out initially by the Church Missionary Society to its printing house at Paihia and was later used for some years at St John’s College, Tamaki, and St Stephen’s, Parnell, Auckland.

Columbian presses in general are surely some of the most bizarre machines ever produced. They were introduced in 1813 by their inventor, George Clymer (1754–1834), of Philadelphia, who exploited the decorative possibilities of cast iron to adorn his machine with a fantastic variety of ornate decoration, the crowning glory of which was a counter-weight cast in the aggressively patriotic form of an American eagle. The object of the rather startling ornamentation was simply to ensure that the press, once seen was never forgotten by a potential buyer, and in fact, they became widely known as ‘Eagles’.[1]

Apart from their remarkable appearance, ‘Columbians’ are significant in the development of hand printing presses as a link between the *Stanhope*, the first successful all-iron screw press, and later machines of the *Albion* type, which received their power from the straightening of a chill or toggle or knuckle, joint. The *Columbian* was not the first press to dispense



This engraving shows the very ornate Columbian hand-press, invented by George Clymer in 1813. It is believed that the Columbian press used by William Colenso at Paihia in 1842 is now in storage at Te Papa Tongarewa the National Museum of New Zealand, Wellington.

with the screw, but it did represent the most successful use of compound levers to give more power to an impression.

The compound lever action perfected by Clymer gave his press a great advantage over screw presses in power, durability and evenness of impression. Clymer spent some years developing his system, and when manufacture of *Columbian* presses commenced in 1814, the improvements were greeted with enthusiasm by the trade in New York and Philadelphia. Although a number were sold, mostly in these two cities, the new press did not enjoy commercial success in America as a whole. They sold at \$400 to \$500, a prohibitive price when the more portable wooden *Ramage* press cost about \$130. ‘Columbians’ were simply far too heavy to be transported long distances overland, despite the wide recognition given to their efficiency.

However, Clymer had sufficient confidence in his invention to migrate to England in 1817, at the age of sixty-three. He arrived armed with testimonials from eighteen New York and Philadelphia printers, and in the knowledge that iron presses in the form of the *Stanhope*, were already in fairly wide use. Once in London, Clymer lost no time in publicising his invention throughout Europe, and in setting up a factory. In his publicity, he stressed the advantages of the *Columbian* over the *Stanhope*. While the *Stanhope* was cheaper and rather faster in operation than the *Columbian*, the frames of early models were prone to break at the point of maximum strain, while it was soon proved that the *Columbian* could withstand the greatest strain that a pressman could exert. For these reasons, the majority of printers in Britain and Europe considered the *Columbian* to be the superior machine. In regular use, a *Columbian* was probably no slower to operate than a *Stanhope*, being capable of about 250 impressions per hour, more or less the standard for hand presses at that time. These two makes were the most widely used presses in Britain till about 1835, when an improved model of the *Albion* press, invented by Richard Cope in 1820, appeared on the market. For many years after the mid-1830s, ‘Albions’ and ‘Columbians’ enjoyed equal popularity among British printers, the *Albion* being cheaper, lighter in weight and with a simpler mechanism, but the *Columbian* being considered by many to require less exertion in operation.[2]

It is only to be expected that examples of these three presses figure prominently in the early history of printing in New Zealand. While the make of the first press in New Zealand, that was used by the Rev. W. Yate for his amateurish experiments in 1830 is not known, it is well known that the press brought out by William Colenso to Paihia in 1834 was a *Stanhope*. This machine had been purchased by the Church Missionary Society, and is reported as of ‘Super Royal’ size.[3] There is unfortunately no evidence to suggest that this press was not broken for scrap.[4] However, on February 23, 1841, the missionaries of the northern district, meeting at Waimate, resolved to request the Central Committee of the C.M.S. to send out an additional press. The committee obliged, and a new press arrived at Paihia in July 1842, [5] and this press, it is suggested, has survived and is now in the National Museum.

The Museum’s press was donated by the proprietors of *The Chronicle*, Levin. It had been used by this newspaper since 1946 as a proof press, and since 1892 it had been at Otaki, where it was used successively by the *Horowhenua Times*, the *Otaki Times*, and the *Otaki Mail*. [6] On the reverse of the main cross-beam of the press were painted the

letters R.C.H., the initials of Richard Coupland Harding, the well-known printer who was a friend of Colenso in his later years. In November, 1908, Harding wrote to a Mr W. McLean, of Hastings, who was starting a small magazine and wanted to obtain a demy *Albion* press. Harding offered to lease to McLean a ‘double demy *Columbian*’ made in 1841, which he said ‘formerly belonged to the Church Mission’. This press was owned by Harding but leased to the Otaki newspaper, where it was used for proofs and posters, but the printer did not have enough room for it, and would return it to Harding whenever he wished. Harding intended that his press should ultimately go to the Colonial Museum. He believed, erroneously, that Colenso had used a *Columbian* from 1834 to print the Maori New Testament and his other early work, and consequently both he and T.M. Hocken believed his 1841 press to be too late to be Colenso’s.[7] However, the fact remains that in July 1842, the Pahia printing house received a new press, described in the inventory drawn up when Colenso handed over control of the press to John Telford, as a ‘*Columbian*’, of ‘double Crown broadside’ size.[8] In 1891, Colenso recalled having ordered and received a *Columbian*, and having used both it and his original *Stanhope*, but his use of the new press was restricted by a lack of skilled assistance. The *Columbian* had arrived at about the same time as did Bishop Selwyn, who brought out a ‘little press of his own’. Colenso wrote that this press was of ‘scarcely folio press size’, and did not think that there was ever much printed on it.[9] This little press was kept separate from those belonging to the C.M.S. and it has been suggested that in 1845 it was sent to the Rev. Puckey at Kaitia and to have been burnt in a fire there.[10]

Colenso severed his connection with the Pahia printing house on January 1, 1843, and Telford who had arrived towards the end of 1842 remained in charge until August 1844, when the C.M.S. relinquished control of the press to the Bishop of New Zealand.

In 1843, the printing equipment had been moved from Pahia to ‘Bishop’s Auckland’, and both presses were brought down.[11] The old *Stanhope* was merely stored, as it had been since 1843 and by 1847 had been disposed of, but the *Columbian* was used at St John’s College, Tamaki, until 1856, and at St Stephen’s, Parnell, until its sale at auction in 1875.[12]

Williams believed that the sale marked the end of the history of the old mission *Columbian*. [13] However, fifteen years later, we have our first surviving record of Harding’s possession of ‘a *Columbian* dated 1841, formerly belonging to the Church Mission’.[14]*

This is the press which was sent on loan to Otaki. Just where and when Harding acquired the press remains a mystery, as does his reason for believing it to be a mission press. Harding’s correspondence with Colenso was voluminous, and it is strange that

* The *NZ Herald* was advertising a *Columbian* throughout 1874 and until November 1875. Several other *Columbians* were advertised in different parts of the country between 1875 and 1890. The current online Te Papa blurb states, ‘In 1845 the press was taken to Auckland when the Church Missionary Society moved its printing shop. It was auctioned off in 1875 and became a newspaper press at Akaroa on Banks Peninsula. In 1890 it came into the possession of RC Harding....’—*ISTG*.

no reference to the history of the *Columbian* could be located.** One assumes, though, that they must have talked about it at some time. No specific reference to the purchase of *Columbian* No. 973 by the Church Missionary Society or of its shipment to Paihia could be found among material available in New Zealand, and the records of Clymer and Dixon in London appear to have been destroyed.[15] Some doubt as to whether the press acquired by Harding is in fact the old mission press may be raised over the discrepancies in the description given by early printers of the platen size of the *Columbian* at Paihia and Auckland. Telford's inventory refers to a 'Double Crown Broad-side', E.J. von Dadelszen, who worked at St Stephen's in 1863, mentions a 'Demy *Columbian*'. [16] and Harding describes his press as a 'Double Demy'. The platen of the press actually measures 2¾" x 21", which is virtually old 'Super Royal' size (28" x 21").† However, James Moran has suggested that the vagueness with which most 19th Century printers described the sizes of their presses may well mean that all the measurements refer to the same platen.[17]

Apart from this, there seems no reason to suggest why the press which was used, albeit very briefly, by Colenso at Paihia, and subsequently by Telford, to print, among other items, the first edition of Williams' *Dictionary of the Maori Language* [18] should not have survived, and found a home in the National Museum.

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5. ATL, Micro MS Cn/M13, Reel 34, f40, W. Colenso to W.R. Davis, Paihia, Feb. 23, 1841; (ATL qMS 1834-53, W. Colenso to Secretary, -C.M.S. July 26, 1842)
6. Personal communication, T. Kerslake, Levin, June 6, 1973
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8. ATL, qMS 1840-52, Letters and Diaries, John Telford, An Inventory ... Jan 2, 1843

** Harding was still in Napier in March 1890 and his correspondence with Colenso (of which only Colenso's letters have survived) had hardly begun. Harding moved to Wellington later in 1890. What he actually wrote in *Typo* in March 1890 was, "We have in our office (i.e. at Napier) a *Columbian* press dated 1841, formerly belonging to the Church Mission, and a few of the superannuated types and borders. Some of these characters were probably in Mr Colenso's original packets, opened out five-and-fifty years ago." That would be an extraordinary thing to write if Colenso had not confirmed the press as the one he used—*ISiG*.

† Colenso wrote that both of his presses were "Royal size" (see following)—*ISiG*.

9. ATL, Micro MS 3, W. Colenso, Letters to R.C. Harding. 1891-98, Colenso to Harding Jan 5, 1891; (qMS 1834-53, W. Colenso, Letters, Colenso to Secretaries, C.M.S. July 26, 1842, para 6)
10. H.W. Williams, *A Bibliography of Printed Maori to 1900*, Dominion Museum Monograph No. 7, Wellington 1924, p ix, x.
11. ATL qMS 1840-52, Letters and Diaries, John Telford, Inventories Jan 2, 1843, August 2, 1847; Turnbull Library qMS, W.C. Cotton, Journal, v, ix, p 114, Nov 17, 1846; p 157, July 22, 1845
12. ATL qMS W.C. Cotton to R. Burrows, Nov 5, 1844; H. W. Williams, *op cit* p ix
13. H. W. Williams, *op cit* p ix
14. *Typo*, 4, Mar 29, 1890
15. Personal communications, James Moran, London, Aug 21, 1973
16. H. W. Williams, *op cit* p ix
17. Personal communication, James Moran, London, Aug 21, 1973
18. W. Williams. *A Dictionary of the New Zealand Language*, Paihia, 1844

Early days of the New Zealand press

William Colenso to the Editor,
Otago Witness 26 December 1874.

Sir,—In the interesting account of the adjourned meeting of the Press Club, which you have published in your issue of the 2nd inst., a few things are stated, in the speech of His Honour Judge Chapman, which are not altogether in accordance with fact; and as it is in my power to correct them, I venture to do so, relying on your courtesy to give what I now write due publicity in the columns of your paper. I feel the more inclined to address you—1. Because what I have to state is closely connected (historically, so I may say) with the introduction of the Press into New Zealand, a matter in which both yourself and the Press Club cannot but be deeply interested; and, 2nd, because what has been publicly uttered by a gentleman of so long standing in our Colony, and holding such a high position as Mr Justice Chapman (on such an occasion, too!), is sure to be received with great attention, and, most probably, be repeatedly published in all parts of the English-speaking world. While, however, I proceed to show some of the errors made by Judge Chapman in his speech, I would be understood as merely doing that which His Honour himself would undoubtedly have done had he been fully aware of it; although some may be ready to detect a vein of the ad captandum genus running throughout this portion of the learned Judge's remarks.

Judge Chapman says:— He would now come to what would be of interest to his hearers, the early history of the Press of this Colony, particularly the newspaper press. . . . The first number of the paper (the New Zealand Gazette) was issued on the 18th of April 1841. . . . Although this was the first newspaper in the Colony, he did not mean to say that the Press which printed the New Zealand Gazette was the first printing press. The Missionaries had a small printing press at Pahia, (sic Paihia), many years before, which they used to print little books for the instruction of the Maoris—

printing prayers and so forth, extracts from the Scripture printed in Maori, and a little Grammar and Accidence for teaching the Maoris English. He had some of the printing work done by the missionaries, and he thought that the printers of the present day would turn up their intellectual noses at it.—(Laughter.) It was not very good press work, but it was useful in its time.” Then the Judge goes on to say:—“There was also another little press in the Colony; Colonel Wakefield brought with him a little toy-press.... It was the second printing press introduced into the Colony of New Zealand.”

Now, then, for the facts.

The printing press of the Church Missionary Society, which arrived with me in New Zealand in 1834, was not a ~~small~~” one, it being a Stanhope press, royal size; and this was soon followed by a Columbian press of the same size. These were constantly used, not only to print ~~little books~~—Prayers and so forth, and extracts from the Scriptures, and a little Grammar”—but to print tolerably large books, viz.:—In 1835, the Epistles to the Ephesians and Philippians, and the Gospel of St. Luke, in 12mo, containing 79 pages; in 1837, the whole of the New Testament, in small pica, 8vo, containing 356 pages, of which edition 5000 copies were printed in 1839, the Psalms, in 12mo, containing 128 pages, of which 20,000 copies were printed; in 1840, the complete Prayer book of the Church of England, in long primer, 12mo, with its Epistles, Gospels, Psalms, Occasional Services, Articles, and Rubric, and also 42 additional Hymns, forming a book of 372 pages; besides which there were large quantities of smaller books printed, such as Catechisms, Yearly Almanacks, Daily Prayer Books, School Lessons, Primers, parts of the Old Testament, as of Genesis, Exodus, Deuteronomy, Isaiah, Daniel, Jonah, &c., &c., each containing from twelve to fifty-two pages in 8vo, and in 12mo. The first English book, being ~~The Report of the New Zealand Temperance Society,~~” was printed in 1836, and the first Gazette in English was printed for the Government in 1840.

As all these were composited wholly by myself without assistance, and, in part, also printed—and that under great difficulties, of which neither missionary nor printer of the present day can possibly form any correct idea. I will not say anything as to the quality of the work; yet, in again looking at the printing of those works (copies now lying on my writing table), I feel pretty sure that no ~~printers~~ of the present day would turn up their intellectual noses at it” Moreover, should the members of the Press Club at Dunedin wish it, and also pay the expenses, I will, with much pleasure, send them, per registered mail, copies of the works for their inspection and opinion—but to be returned to me.

I may further mention that those books were also bound by myself: the art of book-binding, with many other useful arts, I was obliged to learn at that early and eventful period of our history.

In conclusion, I may be permitted to add that I believe I shall—at least by all the members of the Press Club—be readily pardoned for saying that the first printing-press in New Zealand under my superintendency has much to be fairly proud of, in having printed the first and only edition of the complete New Testament in the Southern Hemisphere, and the first English book and English newspaper in New Zealand,—I am, &c.,

William Colenso.

Napier, Nov. 28th.

“... plain unadorned and simple....”

That is how Colenso liked things: “...let them be simple, suitable, and just. Simple, so as to be plain and easy; without stilts, or puffing, or mock display.”

He was, he wrote, “... but a plain man of common observation; simple enough....” He was low church; he disliked candles, flowers, vestments: “I cannot but consider it right to strip all plain and simple truths of all fabulous excess, gewgaw, and fanciful imagery.”

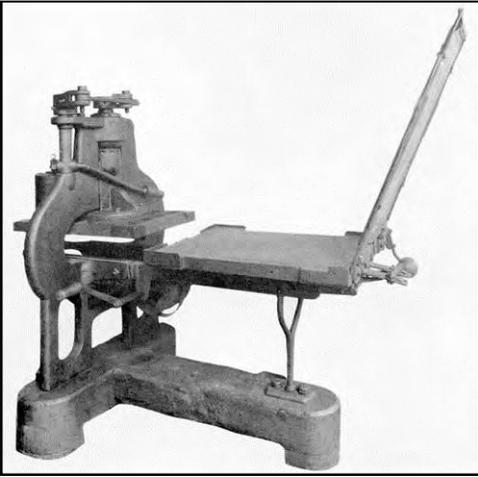
As a Victorian he must, however, have been aware of his generation’s love of decoration—but what must he have thought of Clymer’s Columbian press, cast iron gone mad with fanciful imagery and fabulous excess.



The press bears an American eagle, cornucopia and olive branch in its talons; a couple of scaled snake/dolphins with hibiscus tails and acanthus leaf manes; a pair of caducei—the winged staffs entwined by two snakes, aptly the sign of Hermes the messenger (the staff of Asklepios the healer is not winged, and has a single snake); ball-and-claw feet; crescent moon; thunderbolt, studs etc. It is an intemperate surfeit of gewgaws.



These images are from <http://blog.typoretum.co.uk/2009/05/17/the-highly-ornamented-columbian-press/>. Colenso’s press at Te Papa is exactly the same.



A Stanhope Press. The first iron press. Invented by Lord Stanhope in 1800.

Colenso's first press was a Stanhope, shipped with him to Paihia in 1834.



William Colenso's Stanhope Press at Paihia, 1835

—Printed Proclamation of Treaty of Waitangi.

Watercolour by Dennis Knight Turner, title printed on original label; signed and dated '60 and inscribed 2, 53 x 75 cm. Auctioned by Art+Object 2007.



Poa colensoi

This small grass, also known as Blue Tussock, is common over a wide area of the southern NI and the SI. The image was taken in the southern Kaweka Range not far north of the site of Colenso's Ruahine crossings—Mike Lusk.

Colenso's inscription on the inside front cover

of a New Testament that he bought at the sale of Dr Saywell's library, displayed recently at the Turnbull Library, is shown below.

The *Daily telegraph* 20 Dec 88 (on the consecration of the new Napier Cathedral), wrote,

— the Rev. H. W. St. Hill became the first Anglican clergyman of the parish. Mr St. Hill remained in charge till 1865, when he was succeeded by Dr. Saywell. Mr St. Hill is now in charge of St. Matthew's, Hastings. In 1867 Dr. Saywell was succeeded by the Rev. J. Townshend, who in turn in 1878 was followed by the Rev. de Berdt Hovell, the present incumbent of the parish."



Was the record of William Colenso, the first Anglican clergyman, being expunged even then?

Purchased by me, William Colenso, at sale of Rev. Dr. Saywell's Library, here in Napier? from fragment of title page—printed by Robert Barker;—the 2 Barkers (pat. et fil.) were the Queen's printers,—A.D. 1570—1600, and longer:—they printed several Editions of the Scriptures; in 1576, the N.T. &c.
Decr. 3, 1884. W. Colenso.
But, from the "almanack" (on back of title) it is more reasonable to suppose this Book was printed about 1597.
W.C.

Clippings sent to JD Hooker by Colenso, relating to his buggy smash in April

PAINFUL ACCIDENT.
REV. W. COLENZO, F.R.S., THROWN
OUT OF A BUGGY.
HIS RIGHT ELBOW SMASHED.
(SPECIAL TO DAILY TELEGRAPH.)
(BY TELEGRAPH.)

WOODVILLE, This day.
As the Rev. W. Colenso, F.R.S., was being driven along the Woodlands road yesterday afternoon, the horse stumbled and fell and Mr Colenso and the driver were thrown out of the buggy. Mr Colenso's right elbow joint is badly smashed, and the doctor thinks he will never have the use of the arm again.

A painful accident happened to the Rev. W. Colenso, F.R.S., on Thursday (writes our Woodville correspondent). He had been on a visit to the Wharfedale ranges, and while being driven along Woodlands road on his return, the horse in the vehicle fell, both the driver and Mr Colenso being thrown out. The former was unhurt, but the latter was found to have broken one of his arms at the elbow joint. A conveyance was obtained, and the sufferer taken to Jull's Hotel, where Dr. Milne subsequently set the injured limb. The patient is doing fairly well, but owing to his advanced years it will be some time before he recovers from the shock.

Handwritten notes:
- *Major Daily Telegraph*
- *April 5/97*
- *Hooker, W. Woodville*
- *April 5/97*

The locum: Colenso's last sermon at Clive

In the Kew files are two letters to JD Hooker at his home in Sunningdale, from Jennie Sturm [1]—almost certainly a daughter-in-law of FCW Sturm, nurseryman, botanist, “Old Settler”, prominent member of the HB Philosophical Society and friend of Colenso's, a man whom Colenso often mentioned in his letters [2]. After the 1870s Sturm had a nursery at Mangateretere, between Clive and Havelock. Details about him are scant as his records all burned in a house fire, but he had four sons and a daughter, and the *Herald* reported, on his death in 1896, that he “left a grown up family”.

Augustus Koch said, “Mr Sturm was sent out to Australia in 1838 by the Prussian Government to search for botanical specimens. Later on Mr Sturm came over to New Zealand, and after botanising in the Rimutaka and other districts, went on to Hawke's Bay and Poverty Bay, finally settling at Wairoa, where he married a Maori wife. He was, says Mr Koch, a man of great botanical knowledge. For many years he was one of the most prominent horticulturists in Hawke's Bay.” [2]

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2. *Hawke's Bay Herald* 28 May 1896.

*Holywell House
West Clive
Napier Hawke's Bay
New Zealand*

Sir Joseph Hooker

Sir Joseph I trust you will excuse this liberity I have taken. I saw your letter in the Amity Paper here, and I thought perhaps you would like to know a little about our “mutual Friend” the last year of his life. I enclose the two last letters I received from him & I would beg their return – if not too troublesome, what his loss is to me I cannot tell you for he was both Friend & Spiritual Father – I have known him for twenty years & have been in constant correspondence with him. I am a native of Sunningdale & was confirmed there, & received my first Communion, Rnd. W.C.R. Flint being Vicar, how I loved him I could not tell you for he taught me all that was good, & when I came out here Mr. Colenso in a measure took his place, especially after Rnd. W. Flint death, & I being very much interested in botany you will understand how I prized his Friendship, but I want to tell you about the last six months of his life. I think you will see how his life was bound up in the church the last time he preach in Clive was a fortnight before Christmas or three week I am not quite sure which. What I am sure off is this, the wonderful eloquence of his address Sir Joseph, that sermon will remain with me. “& come other also” until I die, his text was “Sir did thou not sow good seed in thy field? Whence then hath it tares?” explaining it botanically what the Jews' tares were he went on to say how we of the Church of England could stand out & trace our origin back to the dear master himself. how we should always have a reason to show force in the hope that is in us & to be sure to advance the foregathering sect of so called Chris-

tian for he said he believed these were the ones Christ meant when he shall tell us at the last day that he never knew although they have worked marvels in his name, thise Sir Joseph was his Last Sermon in Clive & it was so soul stirring to see him with his long white hair speaking with the fire & fervour of a man of thirty carrying truth & conviction with every word he spoke because you could see he spoke from the heart. I leave you to think what a blow it was to us here when we saw his death had come. Our congregation is poor owing to the Floods, but I think we loved him all the more because we had so little to give. I am afraid that last journey to the bush hastened his death for you know Sir Joseph it is not like England & his former accident had weakened him very much, he could not kneel for the prayers after that & when my son & I attended him to the cab the last time he came out he was so frail that when I knew he was gone to the bush again my heart sank. I was afraid it would be to much for him & so it proved, but he will never be forgotten for as often as I can I shall lay a tribute of fresh flowers on his grave those flowers that were loved so well by him while here & perhaps in the spirit land he will see his memory is still fresh. You must not think me morbid because I am not but we here in New Zealand cannot afford to lose such good men.

Trusting Sir Joseph, you will not think I have presumed in writting but I thought from your letter you would like to know how his heart was bound up to the last in his church especially as you knew his sorrow as I did

*I am Sir Joseph
Yrs very truly
Jennie Sturm*

*Holywell House
West Clive
Napier Hawke's Bay
New Zealand
1902, March 24th*

Sir John Hooker

dear Sir by Post I send you "Photo" of the Rev. W Colenso' last resting place. I thought perhaps you might like to have it. Mr. Sharp our Cathedral organist & also our Clive choir teacher kindly took it for me to send to you; he wishes me to tell you he is only an "amateur" so you will kindly look over all fault & I myself think it splendid, it has come out so well & I do hope you will like it, later on I am sending a little book of Napier views in which the Colenso Hills are situated & the cemetery. they are not quite ready now. trusting you will not think me presuming I have watched the paper here to see if your Son was all well if he is not with you now GOD grant he soon may. my son is still at the seat of war & several of our Friend have fallen it is an awful time for Fathers & mothers. it is more than probably that my son may visit Sunningdale I should very much like him to see his mother's birthplace. General Plummer speaks in our papers of sending the sixth to England. Mrs Dr Arthur Williamson has kindly asked him there & our old vicar Canon St Hill, I should very much like you to see him. he could tell you a great deal of Mr. Colenso last days. Rudolph was a great favourite of Mr W. Colenso.

*I am Sir John
Yr very truly
Mrs Jennie Sturm*

A photograph of Colenso's grave accompanies the letter.

Dictionary stumbled upon

As a curator, there are times when you stumble upon major treasure troves, said Migoto Eria, holding an old Maori-English dictionary written by William Colenso in the early 1800s.

"This stumble was more of a casual conversation with Gail Pope [Hawke's Bay Museum and Art Gallery archivist] who brought my attention to Maori items in the William Colenso collection," said Ms Eria, Taonga Maori curator.

To understand the value of Colenso's early lexicon, she said it was important to first understand the significance of the Maori language to him and his family.

"Arriving in New Zealand as a missionary from England he understood the importance of learning Maori to his position. Letters to and from local rangatira and other manuscripts show Colenso signed off as 'Te Koreneho' a transliterated Maori version of his name."

"Te Koreneho's household was a Maori speaking household. His wife Elizabeth Colenso and two children, Fanny and Latimer, were all fluent speakers of Maori. Both children spoke only Maori until the ages of seven and eight. Elizabeth, a teacher, had translated English stories into Maori, two of which, *The Little Wanderers* and *Rocky Island* by Samuel Wilberforce were published by the Bishop Press in Waimate in 1843 and 1844.

In terms of publishing Maori material and resources to teach Maori speakers "the written word", she said Te Koreneho



William Colenso, 1862

undertook Maori language projects that were turning points in 19th Century development of Maori.

"This was a crucial time for printing in Maori, as Maori people themselves were only beginning to interpret their own language in writing."

Ms Eria believed these would have been created to teach Maori

“ This was a crucial time for printing in Maori, as Maori people themselves were only beginning to interpret their own language in writing. ”

to read the Bible.

"Te Koreneho had translated the complete New Testament into Maori in 1838. However, this work to familiarise Maori with reading and writing in their own language enabled them to do the

same with English.”

So devoted was Te Koreneho to developing the learning of Maori speakers that he was contracted by the government to formulate a complete Maori lexicon in seven years for which he was paid an annual remuneration of 300 pounds.

“A change of government over that time meant serious complications for the progress of this lexicon, for example, the withdrawal of the free postal service had a dramatic impact on his communication with the government.

“Three and a half years passed and he was notified that a large portion of the lexicon should be in the press. After he replied that this was impossible he was notified that his remuneration would cease to continue until further notice.

“He continued to work unpaid to the point where he was ordered to provide a ‘sample’ of his approved lexicon. He had [only in retaliation to what he perceived as inappropriate treatment] in 1898 only completed and printed the letter block A.

“Te Koreneho also printed *Te A-nui a Wi*, Willie’s First English Book in 1872 but only parts one and two of three. The name of this publication can be interpreted as ‘The big A of Wi’ or ‘The alphabet of Wi’. Within the series, the target language is English delivered in Maori. We can interpret from the title that the resource was dedicated to Te Koreneho’s son Wiremu, who much like Te Koreneho’s older children, did not converse in English.”



The written word: Migoto Eria, Curator Taonga Maori, holding William Colenso’s Maori-English Lexicon (specimen of); Manuscript. Collection of the Hawke’s Bay Museums Trust, Ruawhāro Ta-u-rangi.



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Please forward to anyone who may be interested.

The editor invites contributions to be emailed to Ian St George, istge@yahoo.co.nz.

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