

eColenso

eColenso is the free email publication of the Colenso Society, 32 Hawkestone St, Thorndon, Wellington 6011:
it might be forwarded to interested others. Contributions on William Colenso should be emailed to the editor, Ian St George,
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Supplement: *Excursion in the Northern Island of New Zealand*

High Noon at Patangata



At first William Colenso admired Wi Tipuna of Patangata—he was the assistant teacher and older brother of Micah Iwikatea, the Native Teacher (and therefore Colenso's right hand man) there, and he had willingly returned goods plundered from the US brig *Falco* when it was wrecked at Table Cape in 1846. In 1850 Colenso nursed him back from a serious illness and was “much pleased with his simple scriptural prayers”.

But by November 1850 the relationship was souring,

During this long day's business, I had ample opportunities of again speaking to the Xn. Natives upon their besetting sins—and which, I trust, I availed myself of. I pointed out to Wiremu Tipuna (the eldest), to Micah Iwikatea (the second), and to Paul Nikahere (the third brother), and, to all, the error of their ways—their excessive worldliness; and that this was, in a great measure, the fruitful root of all their many errors. And, I think, I shewed them, that they broke the Commandments of God in so doing.... I observed, that some of them felt my words much.

Indeed, Wi Tipuna did not take kindly to this. A year later Colenso

Had a little disturbance this morning from the Chief Wiremu Tipuna, concerning some cows of his, which were running with mine. This Chief, Wi. Tipuna, formerly ran well; although I always feared him to be too much like Bunyan's “Talkative”; but, ever since I publicly rebuked him at his village for his excessive

worldliness, he has been very shy of me, becoming more & more worldly and careless, and spending much of his time with the ungodly whites, who humour him and his near relative George Niania.

A month later (December 1851) Hamuera and Ripeka “being enticed away by Wiremu Tipuna to look after his Cows, &c., left me much against my wish.”

In December Colenso noted “the increasing disaffection of Wiremu Tipuna” and in July 1852, with Ripeka and Hamuera safely back at the Mission Station, he returned from his journey to find “that Wi Tipuna had been secretly here in my absence, talking to my two returned domestics, and endeavoring to get them to run away again: what trouble I have had from this one man!”

The great Chief Te Hapuku tried to make peace between Colenso and Wi Tipuna, but Colenso told him “that it was my own peculiar province to arrange such matters;—which caused him to cease striving.” In other words, mind your own business.

Then on 1 September 1852 came the showdown,

This morning an unpleasant event happened:—finding my Natives neither came to their allotted work nor answered my call, I went towards their house to seek after them. On my way thither I was told by a passing Native, Ahipene Tururu, that two of them were down at the river in company with that unpleasant and mischievous Native Wi. Tipuna (whom I had particularly prohibited from coming upon the station). On my going to the front gate I found them indeed there, seated on the ground with him and his party. I called them to come to their work, and desired Wi. Tipuna to go away. This I did several times, but to no purpose. At last Wi. Tipuna got up in a great rage, and long and high indeed was our contest. I had long wished to talk to—or, with,—this man, if I

could find a fitting opportunity; for he had more than once vaunted, that I was afraid to do so!!—and yet, he has studiously avoided me every time of late that I have gone to the inland villages.—And, therefore, having that opportunity, I could not now forebear. It happened that I had my pruning-knife (shut) in my hand, (which I had brought from my work in the garden,) this, Wi. Tipuna declared, I had brought to stab him with!!! on hearing this, I opened it, and threw it at his feet; when he immediately laid hold of it. I then took off my hat, and bowed my head to his expected blow, which, however, he was withheld from giving. I called upon both Cranmer [*Hapuku's son*] & Ahipene, who were present, sitting at some little distance (though within hearing), to bear faithful witness before all Xn. Natives of our meeting and talk; as I well knew that I could not depend upon my own two domestics. Upon his repeatedly saying, that I dared not again go to his village (Patangata); I promised to pay him a visit alone in about 3 weeks.

Elizabeth's brother John Fairburn arrived on 4 September to take Fanny and Latty to Auckland. By now Colenso's affair with Ripeka was no longer secret (he wrote his confession to the Bishop on the 7th). Wi Tipuna would complain that Colenso had kicked him in the head and to Hapuku would accuse Colenso of sorcery. Colenso remarked that, “According to N.Z. custom (and to that of all Nations), a person so threatening sorcery, or even suspected of doing so, was invariably killed without mercy.”

William Colenso's chickens were coming home to roost.

On 20 September 1852 I think he decided to die. As a young man he had contemplated death and written repeatedly in his diaries about those contemplations. Now, in his extremity, martyrdom at Patangata may have seemed the only honourable solution.

This morning I left the Station for Patangata, in fulfilment of my promise made to Wi. Tipuna on the 1st. instant; consequently I went alone, (according to Native custom, as I went to be killed,) carrying, also, my own bundle. By sunset I reached Ngāwakatara; found most of the few Natives of the village at home, and among them Melchizedec Te Motu. They were all very glad to see me, and repeatedly and earnestly begged me not to proceed to Patangata; as Wi. Tipuna had publicly declared, that he would kill me. And yesterday (Sunday), after Evening Service, he again told his people, that they were not to interfere with him; for that “Maketu got a great name through his laying hands on an Englishman,” (poor Mrs Robertson & her children in the Bay of Islands,) “and so also had Maroro, who was nobody, through his doing the same to a white man,” (poor Branks and family at Wellington,) and that he, too, “would now get a great name by following in their steps”!! This speech Malachi Rite, one of the Chiefs of this place and a Communicant, had himself heard, (having gone to Patangata to attend Divine Service, as well as to see how things were going on,) and had hastened back this morning to his village to intercept and tell me if I should come on.—I told him all, (as Luther did in going to Worms,**) that if there were as many Wi. Tipunas at Patangata as were trees in Patangata wood, I would nevertheless go. Reminding them, also, of S. Paul’s conduct and words (in a similar occasion), Acts xxi. 11–14. * Read Prayers and spent the evening with the Natives in one of their huts. About ix o’clock, p.m., while we were quietly conversing we were suddenly aroused by the unexpected arrival of

Matiu Meke; who having this morning heard of the murderous intention of Wi. Tipuna, had purposely come from Te Waipukurau to meet me, and to endeavor to prevent my going to Patangata. For this cause he had trudged hither through the miry wood in the pitchy darkness! He, moreover, told us, that Wi. Tipuna had assembled all the loose Natives he could to strengthen him; among them were Hori Niania, Paora Kopakau, Wiremu Pupura, and others, (who once ran well, but) whose Christianity have long ago evaporated.—And, that Wi. Tipuna had also written to a white Settler named Abbot, living about 6–8 miles off, to be present to strengthen him!—and, that his brother, Micah, and others, had again openly & strongly remonstrated with him. Finding that some of this little party were determined to go to Patangata tomorrow, I, knowing them to be early risers, made them promise, that they would not go with me, as I had determined to go alone; at which they were very sorry.

21st. At an early hour this morning, I rose, read Prayers, and breakfasted. Leaving Ngāwakatara with Matt. Meke (who stuck to me), I endeavored to get him to remain, and allow me to go on alone; but this he would not listen to. By dint of argument, however, I got him at length to consent, to my going before him, and to his keeping away from me, so as not to walk in a line with me; so that, if a shot should be fired at me (which was very probable) he might escape. As we neared Patangata, we retired for a few minutes into some Kokomuka (Veronica) scrub, and knelt and prayed together; and I felt wonderfully strengthened; and have little doubt, but that my companion was also.—On our getting close to the village, Matthew again besought me to go on (as always) to the house & enclosure of Micah, at the Western end; but to this I turned a deaf ear, and went straight to Wi. Tipuna’s house and enclosure, where he and about 50 natives were tumultuously sitting together in the morning sun:—among whom I

* Martin Luther was called to Worms, Germany, to appear before the Diet (assembly) of the Holy Roman Empire and answer charges of heresy. Refusing to recant, Luther was declared an outlaw and a heretic.

**Acts 21, 13. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

soon recognized Hori Niania & Paora Kopakau. As a matter of course, none of these welcomed me with a friendly call; but a few Xn. Natives, who happened to see me enter, did. A friendly Native brought me a box and a mat to sit on, but I preferred (still following Native custom) to lie (significantly) upon a pile of firewood which had just been brought for an oven:—at which several murmured, while others praised. I remained here, about 10 yards from Wi. Tipuna and his party, (who were on the rising ground immediately above me,) nearly an hour; during which time they ate, & chatted, and smoked their pipes, and moved about, (endeavoring to make it appear) as if all was right among themselves. Meanwhile, Micah, and Walker Rewharewha, and Noah Tiakiwa, and several others from Te Aute, and Hete and his friends from Te Waipukurau, and Paul Tamaihotua & Noble and others from Porangahau, together with some Xn. Natives from Te Tamumu, came up and rubbed noses affectionately with me, & seated themselves by my side. Micah and Walker, as they did so, whispered in my ear, that Wi. Tipuna had given in, & had abandoned his murderous intention. Fired, at last, with so long waiting to be killed; I arose, and calling on Wi. Tipuna, told him, that I was come in fulfilment of my word, which he had dared me to do; and, that having done so, I should shortly return; therefore, if he had any thing to say to me, now was the time. He soon responded to my call, and bouncing up, commenced in good earnest. He endeavored, in the most artful way, to gain both the ears and the affections of all present, by a tissue of misrepresentations and falsehoods; stating, that I had persecuted him for 2 years!! and that he should now never rest until he had completely beaten me down under his feet, &c. We talked to, and at, each other for some hours, when the declining sun warned me to cease. At times he got exceedingly enraged, and (humanly speaking) it was only the appearance of the Xn. Party who still sat with me that kept him from flying upon me.

In conclusion, I told him, that as it was now more than likely that we two should never meet again, I both wished and advised him to be at peace with his brothers and the Christian Natives; and not entirely to abandon the Truth, (which, for some time, he has done,) and so saying I left Patangata: — — — thinking much on one of my last Sermons preached there, from Luke xvii. 22;* a Sermon I have often since thought on, and to which I again endeavored to draw Micah's attention this evening. Returning to Ngawakatara, Micah, Matthew, and Noble from Eparaima (near Porangahau), accompanied me. Here we worshipped our ever-present Saviour this evening with an overflowing heart—soon, alas! To become again forgetful!

22nd. This morning we parted; I returning to the Station as I left it—alone & carrying my pack!

Alone—and perhaps a little disappointed. The escape from martyrdom is never so glorious as the event. Wi Tipuna had spared him, not from a forgiving nature, but because he did not wish to make his enemy a star.

In Christian theology a martyr's death was considered a “baptism in blood,” cleansing one of sin, similar to baptism in water but even more effective.

Notions of persecution by the “world,” ... run deep in the Christian tradition. For evangelicals who read the New Testament as an inerrant history of the primitive church, the understanding that to be a Christian is to be persecuted is obvious, if not inescapable.

Watson J 1999. *The Christian Coalition: Dreams of Restoration, Demands for Recognition*, Palgrave MacMillan.)

Rather like radical Islam today really.

*Luke 17: 22: And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

A page from Colenso's diary for September 1852, ATL MS-5196, a diary of brief jottings, on the backs of printed pages of *He Maramataka*.

"Na Te Koreneho. 1852" in Colenso's hand on the cover.

His entry for 1 March, the blank spaces for many days, the question marks and other clues suggest he wrote this afterwards, from memory: perhaps after his house fire when the originals were destroyed.

What a month! His brother-in-law took his children away, he confessed his adultery in the letter to the Bishop, his mistress delivered a child which he baptised ("Baptized ditto"); it died and he buried it.

21. To Patangata; to be killed
but was spared and joylessly

22. Retd. to Station

where, as if in some kind of sacrificial gratitude, symbolic renewal, or mad ambivalence, he

29. Sowed *Arborvitæ*

Arborvitæ, *Thuja*, the tree of life....

1. *hi tip? grammar?*

4. *J. Fairburn suddenly came wrote the letter to the Bp.*

12. *Rebecca's child born*

13. *Baptized d - died, at x. a. m.*

15. *Buried child*

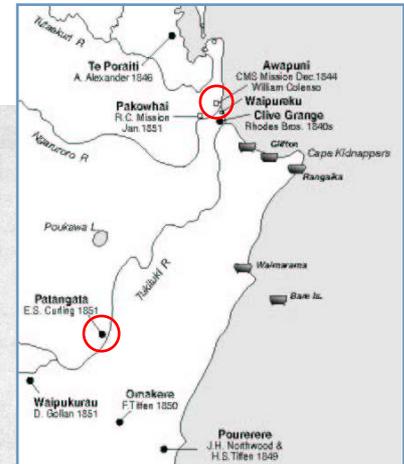
16. *2 dear children left us, with J. Fairburn for Te Wairoa & Auckland.*

20. *To Kawakātātara*

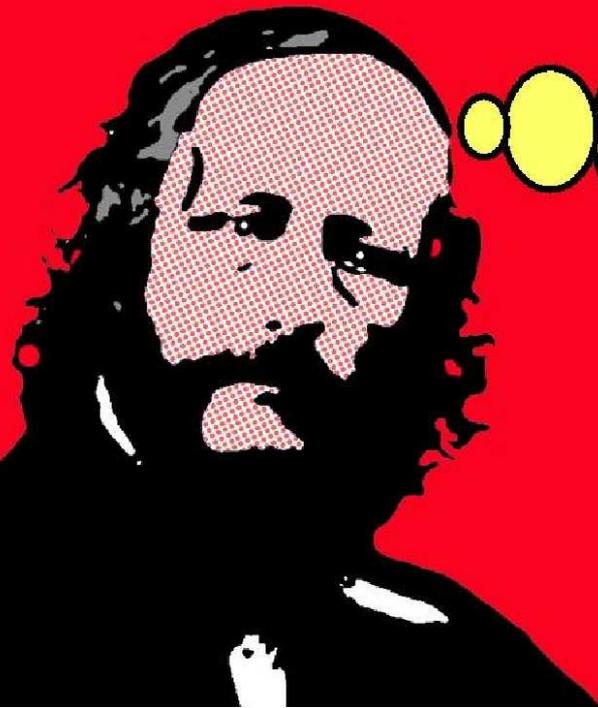
21. *To Patangata; to be killed.*

22. *Ret^d to Station. -*

29. *sowed Arborvitæ*



COLENZO PONDERES THE
MERITS OF MARTYRDOM

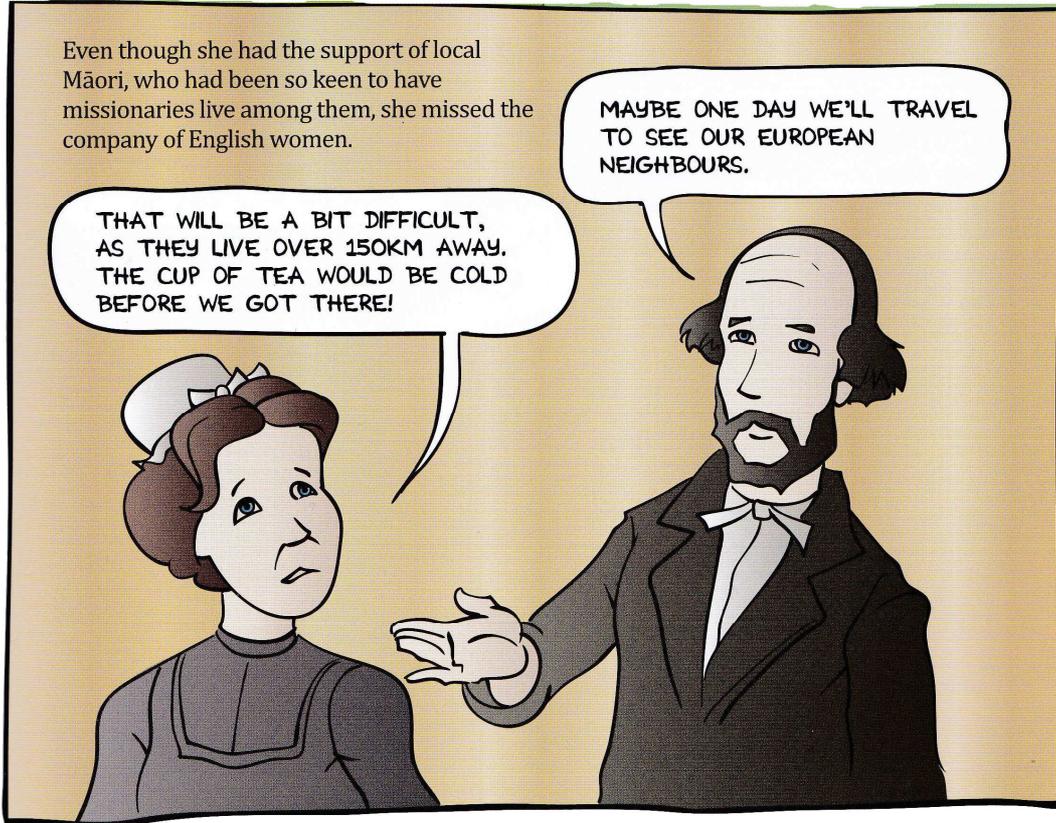


Elizabeth Colenso teacher

Even though she had the support of local Māori, who had been so keen to have missionaries live among them, she missed the company of English women.

THAT WILL BE A BIT DIFFICULT, AS THEY LIVE OVER 150KM AWAY. THE CUP OF TEA WOULD BE COLD BEFORE WE GOT THERE!

MAYBE ONE DAY WE'LL TRAVEL TO SEE OUR EUROPEAN NEIGHBOURS.



From Alison Condon, Gina Taggart (illustrated by Eddie Booth) 2014. *The chronicles of Paki—NZ's untold story: Elizabeth Colenso the teacher*. Big Book Publishing Ltd.

Elizabeth Colenso funlover

Lisa Richards, Director/Curator of the Norfolk Island Museum ,
emailed Colenso's great grand daughter Gillian Bell,

Rachel McConnell from our museum staff is the person who has completed most of the transcribing of the Julia Farr diaries that we have. I was just talking to her about your visit and she mentioned 2 references to Elizabeth that stuck out in her mind. They are both from 1898. The first tells me that behind that grim face she obviously had a great sense of fun!!—

“In the evening Mrs Colenso had a nasty fall from her chair. I bathed her head & shoulders with hot water & got her to bed... Poor old lady it is her own fault she will play lerko she tells the girls to let go her chair on the top of a hill & let it run & it naturally tipped up & shot her out on her head”.

And the second reference is to her last birthday on the island:

“The great event of the week has been Mrs Colenso's birthday on the 27th yesterday someone suggested and others agreed it would be nice to celebrate her last birthday among us in some way, so we decided to give an evening affair all the members of the M.M. to help and invite about 16 outsiders—her special friends. In their way we numbered 32. Miss Williams and I prepared the work room and made it look very pretty with carpets, curtains and so on we laid the tables at one end and round the fire arranged a sort of drawing room. We had cold poultry salad and sweets, hot potatoes and hot plum pudding. Miss Williams and I did most of the work and

poured out at a side table and waited with the girls. We did not sit down, and in this way everyone got well served and there was no confusion. The evening went off extremely well and the room looked very nice but it is so easy with palms and ferns and great masses of scarlet-coral-flowers or “Lara” as we call it. This afternoon I walked with the girls and took some “remains” to Lara. Now I am off to bed feeling rather tired after yesterday. Mr Percy Williams said last night was the nicest “party” he had ever been to at the M.M. so if the critic was satisfied our efforts were not in vain”.



Elizabeth Colenso was 77. M.M. = Melanesian Mission—Ed.

Seeking after vanities

Author Stephen Dray has kindly given permission for us to quote from his 2013 book *A Proper Old Confloption Down Penzance—An Account and Interpretation of the “Tucknet” Controversy of 1824 within the history of the Baptist movement in Cornwall*. In it he writes,

The Canorum Conclave

(A controversy) occurred within Wesleyan Methodism and arose over the purchase of an organ for the new Church in Chapel Street. A flavour of the debate has been preserved in John Harvey’s satirical *The Canorum Conclave*, handwritten copies of which were circulated anonymously at the time.¹ For all its irony, Harvey’s poem offers a perceptive insight.

The leaders of the Methodist circuit who are caricatured as cardinals engage the debate. Some propose the purchase of a new organ; others were opposed because of what was good enough for Wesley was good enough for them. The substance of the poem (and the debate) can be captured in the following lines. The object of the purchase, so it argues, was to:

...Draw by its bewitching sound
Recruits from all the chapels round

1. Happily, J. Hambley Rowe accessed a copy and transcribed it in 1936 and provided interpretative comments thereon. They are preserved in the RIC Eva papers. Issued in two instalments (a third was promised but, apparently was never written), the author was not identified till after Harvey’s (premature) death in 1844, aged 48. He was a chemist and druggist and wrote a number of other poems.

Of Churchmen, Baptists, Independents
With all their families and dependants.

Such would, so Cardinal Sanctum, the chair:

...lend effective aid
To all improvements, they had made.
Besides, their singing was quite odious
’Twas neither pleasing nor melodious
But sounded very harsh and hideous
Even to ears no ways fastidious
The men exert themselves in bawling
The women strain themselves in squalling
Creating dreadful perturbation
Among our regular congregation
And if no speedy means be found
To set aside such dismal sound
And of this bawling make a finish
Our congregation will diminish

Cardinal Ex-Calico agreed:

If we would wish to fill our chapel
For a good organ we must grapple

However, not only did Necho of Newlyn disagree but so did “Bishop Bankum’s son” since:

Yielding to foolish pomp the sway
From good old paths you go astray
And clearly show to all men’s eyes
You’re seeking after vanities.

Nevertheless, the ayes won the day. A second-hand organ was purchased from Plymouth. It appears it was not wholly welcome on arrival as it was viewed by some as sub-standard.

Hambley Rowe, in his analysis, notes that the desire for an organ reflected a wish to “make the services somewhat more ornate & their singing less haphazard” since the “rough and ready meetings for communal worship was felt by some of the younger and more educated members to be a defect.” This, he suggests, reflected the gentrification of Wesleyan families in Penzance such that they “were certainly in the upper class middle [*sic*] in quite large numbers.”

With the assistance of William Colenso, the Methodist missionary to New Zealand, who was from Penzance, G. C. Boase, Rowe suggests, identified a number of the personalities with some degree of certainty. Further, Rowe notes that the satire demonstrates that culture, thought and literature was highly prized in Penzance at the time. For the present purpose, it certainly demonstrates that Wesleyan Methodism in 1824 Penzance was under the leadership of middle and upper-middle class persons.

Could William Colenso really have provided such assistance? He would have known of the Boase family in Penzance and wrote in his diary on his first Sunday in London, 27 October 1833,

... went this morning to St. Georges Chapel, in the East, heard Mr Yeates, of Rumford, in the afternoon went to Mr. Oldhams class meeting, and really 'twas a good one, 4 Cornish persons, natives of Penzance and its vicinity belong to the class, went to Tea, at Brother Boase's, (of Newlyn), now residing in London, the first time I drank tea, since I left the vessel, and the best meal I have made in London, went to meeting in the evening and heard Mr. Ward, preach, came back to Bror. Boase's to supper, where I staid until 10 o'clock.

Colenso's diaries are missing from 1852 to 1889, but he mentioned

GC Boase in a letter to Coupland Harding on 31 March 1891,

*a letter from London (from Mr Boase author of "Bibliog. Cornubiensis", & its suppt. (just now finished)
"Collectanea"—*

... and listed GC Boase among others he wrote to, in his diary on 19 July and 18 August 1891. Furthermore, only he could have supplied the material (in 1879?) for his entry in Boase's 1882 *Bibliotheca Cornubiensis* (see p.13).

He was 13 years old in 1824 when *The Canorum Conclave* was written, attending the Penzance Grammar School, but it must have been 50 years later when he helped GC Boase identify the “Cardinals” in the satire.

Angela Broome of the Royal Institute of Cornwall's Courtney Library & Cornish History Research Centre examined the typescript headed “The Canorum Conclave” A Satire by John Harvey of Penzance & Comments thereon by J. Hambley Rowe. She emailed,

The first part of the manuscript is headed “Comments on the Canorum Conclave” and is dated 26th July 1936 (ref: Box 2, EVA 34).

The references to William Colenso are included in the following,

About a dozen of the leading Penzance Wesleyans come into view in the poem & none of them can be considered to have been flattered. They are all spoken of as Cardinals with appropriate nicknames. Forty years ago there were people living who could have told us whom each nickname represented. Luckily Mr G. C. Boase the bibliographer one of the most distinguished of Penzance men & indeed of Cornishmen, secured a copy of the verses and proceeded to identify the vic-

tims. To aid him in this he secured the help of Wm Colenso of New Zealand another very distinguished Penzance man. William Colenso one of the great pioneers of New Zealand was born at Penzance early in the century & though he emigrated early in life & lived very many years in the Antipodes he always held Penzance & his early associations in great regard. This & a retentive memory were often of assistance to Mr G.C. Boase in his endeavours to set down the history of Penzance in the beginnings of the last century. Their identifications of the various characters in this satire are as follows:—... [section omitted—no reference to Colenso].

Cardinal Barleycorn has been difficult for Mr Boase or Mr Colenso to identify. The former thought it might have been Robert Branwell... (page 13).

Cardinal T. P. Teetotum. Judging from the initials this was most probably T. P. Hocking... Mr Colenso suggests possibly J. Polkinghorne, grocer, turner etc. in the quaint old pillared Brick House in the Greenmarket close to the Cross & the Public School (page 14).

Cardinal Scratchback was, so we may safely infer from the story, a schoolmaster. Mr Colenso merely suggests J. Spashott or T. Trounson with no evidence one way or another... (page 15).

Cardinal Ex-Calico & Cardinal Calico are I am inclined to think the same person...Mr Colenso's opinion was that this perhaps represented T.P. Hocking a draper who had a low shop at the corner of New Street...Mr Colenso says that he was a pompous little man & resided in North Parade next to the News Room (page 16).'

Stephen Dray expands on this and notes, "All are clearly rising middle class; some near gentry."

(*Canorum* seems a nice pun: it can mean "melodious| harmonious; resonant| ringing| sonorous" or it can be the genitive plural of *canus*: grey-haired| hoary. Thus "Happy conclave" or "Conclave of old men").

George Clement Boase 1829–1897 was the son of a banker and himself took up banking in Cornwall and London as a young man from 1846 to 1854. In 1854 he sailed to Melbourne, worked as tutor and later as correspondent for the *Sydney Morning Herald*. In 1864 he returned to London, worked till 1874 when he retired near Lewisham, to become an antiquary and bibliographer. He wrote,

- (with William Prideaux Courtney) *Bibliotheca cornubiensis. A catalogue of the writings, both manuscript and printed, of Cornishmen, and of works relating to the county of Cornwall, with biographical memoranda and copious literary references*, 3 vols., London, 1874–1882.
- (with CW Boase and Frederic Boase) *An Account of the Families of Boase or Bowes*, 1876.
- *Collectanea Cornubiensia*, Netherton & Worth, Truro, 1890.

Dr Joseph Hambley Rowe was a GP who made major contributions to recording Cornish history. Seemingly he had access to Colenso's letters to Boase, which raises the possibility that they may still be in existence: they are not known to Ms Broome at the RIC; possibly they are in London, where Boase spent his "retirement". The British Library has 57 manuscript letters to Boase (including one from John Colenso), but none from William Colenso.

Essay on the Maori races of N.Z. *ib.* i, pt. iii, pp. 1-75.

On the day in which Capt. Cook took formal possession of New Zealand. *ib.* x, 99-108 (1878).

A memoir of the first artist, Mr. Sydney Parkinson who visited N.Z. with Capt. Cook and air Joseph Banks. *ib.* x, 108-34.

On the ancient but extinct dog of N.Z. *ib.* x, 135-55.

On the metamorphosis of butterflies. *ib.* x, 276-80.

NOTE.—W. Colenso has also translated into the Maori language sundry portions and books of the Holy Scripture, the prayer book, tracts, pamphlets and hymns.

He was also the sole compositor in the putting up of The New Testament 1835-40, 8°. pp. 356, 5000 copies and The Book of Common Prayer 12°. pp. 873, 4000 copies. He likewise bound some portions of these 9000 copies.

The entry for William Colenso in GC Boase & WP Courtney's 1882 *Bibliotheca cornubiensis*, containing items as late as 1879.

COLENSO, WILLIAM. See ante i, 79 (son of Samuel May Colenso, b. Penzance 1779 † d. Penzance 1864, m. Mary Veale, dau. of Will. Thomas solicitor, Penzance and Jane Veale his wife), bapt. Penzance 13 Dec. 1811. Educ. privately and at Mr. Will. Purchase's sch. Penzance. Went to New Zealand 1833; At St. John's coll. N.Z. 1843-44 under Dr. G. A. Selwyn; Minister at Ahuriri, Napier N.Z. 1844; Government Inspector of schools, Napier N.Z.; Resident, 1879, Hawke's bay Napier. cf. *Rev. Jas. Buller's Forty years in New Zealand* (1878) pp. 68-70.

A classification and description of some newly-discovered ferns collected in the northern island of New Zealand, in the summer of 1841-2. By William Colenso esq. Launceston V.D. Land, printed at the office of the Launceston Examiner 1845, 8°. Title 1 leaf, then pp. 1-29.

NOTE.—cf. also *Sir W. J. Hooker and J. G. Baker's Synopsia flicum* (Second ed. 1874) Pref. p. xiii, App. p. 481; *Journ. of Botany, British and Foreign* 1875, pp. 108-110.

New Zealand exhibition 1865. Ethnology. On the Maori races of New Zealand. By William Colenso esq. F.L.S. 1865, 8°.

New Zealand exhibition 1865. Essay on the botany of the north island of New Zealand. By William Colenso M.G.A., F.L.S. Napier. Printed for the commissioners by Ferguson and Mitchell, Dunedin, Otago N.Z. MDCCCLXV (sic) [1866] fol. Title 1 leaf, then pp. 1-58. A prize essay for which the author received 50 guineas.

Willie's First English book. Written for young Maoris who can read their own Maori tongue and who wish to learn the English language.

COLENSO, WILLIAM. (Con.).

[*Anon.* by W. Colenso]. In three parts. Part I... Written by order of the government. Wellington, by authority, G. Didsbury, government printer 1872, 12°. Title, Maori title, English preface, Maori preface and Half-title pp. i-xxi, then pp. 1-112.

Willie's First English book... Part ii... Wellington, G. Didsbury 1872, 12°. pp. 1-170.

Council paper. 1874, Report of inspector of schools. Signed "W. Colenso, Napier, June 3, 1874." Printed under the authority of the government of the province of Hawke's bay by Dinwiddie, Morrison & Co. 1874, fol. pp. 12.

Report of inspector of schools. Signed "W. Colenso June 30, 1877." Printed at the Daily Telegraph office, Tennyson st. Napier 1877, fol. pp. 12. Published annually since 1872.

Report of the Hawke's Bay Philosophical Institute (Founded September 14, 1874) for 1877 with list of office bearers and members, also the constitution and rules of the society. Napier, printed by Dinwiddie, Morrison & Co. 1877, 8°. pp. 12. This Report and those for 1878 and 1879 are signed "W. Colenso, hon. secretary."

Tracts for the times. No. 1 On the Sabbath and its due observance... [*Anon.* by W. Colenso]. Napier, printed by Dinwiddie, Morrison & Co. Tennyson st, 1878, 8°. pp. 46.

1873. New Zealand. The Maori lexicon. (Letter from W. Colenso esq. relative to) Presented to both houses of the general assembly by command of his excellency, Wellington, G. Didsbury, government printer 1873, fol. pp. 2, 3d.

1875. New Zealand. Compilation of Maori lexicon by Mr. Colenso (Letters relative to) Presented to both houses... Wellington, G. Didsbury 1875, fol. pp. 4, 3d.

NOTE.—The MS. of this lexicon still remains in Mr. Colenso's possession.

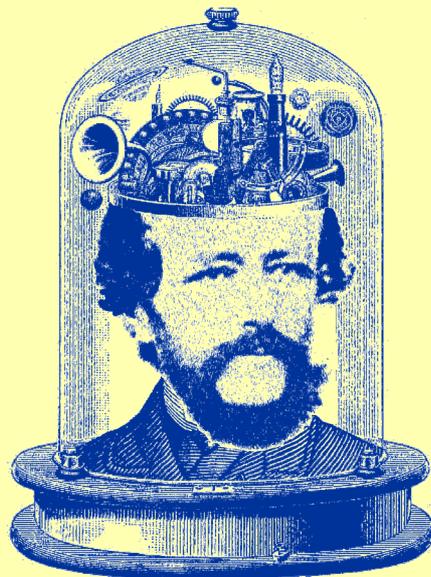
Algo Novæ Zelandiæ being a catalogue of slege of New Zealand. By Joseph Dalton Hooker and Will. Hen. Harvey with communications from rev. W. Colenso and others. *Hooker's London Journ. of Botany* iv, 521-51 (1845), vii, 443-45.

Description of some new ferns discovered in New Zealand. *The Tasmanian Journal of natural science* i, 375-79 (1842).

The moa a fossil struthious bird of New Zealand. *ib.* ii, 81-107 (1843) with 2 plates; [*Annals and Mag. of Nat. Hist.* xiv, 81-96].

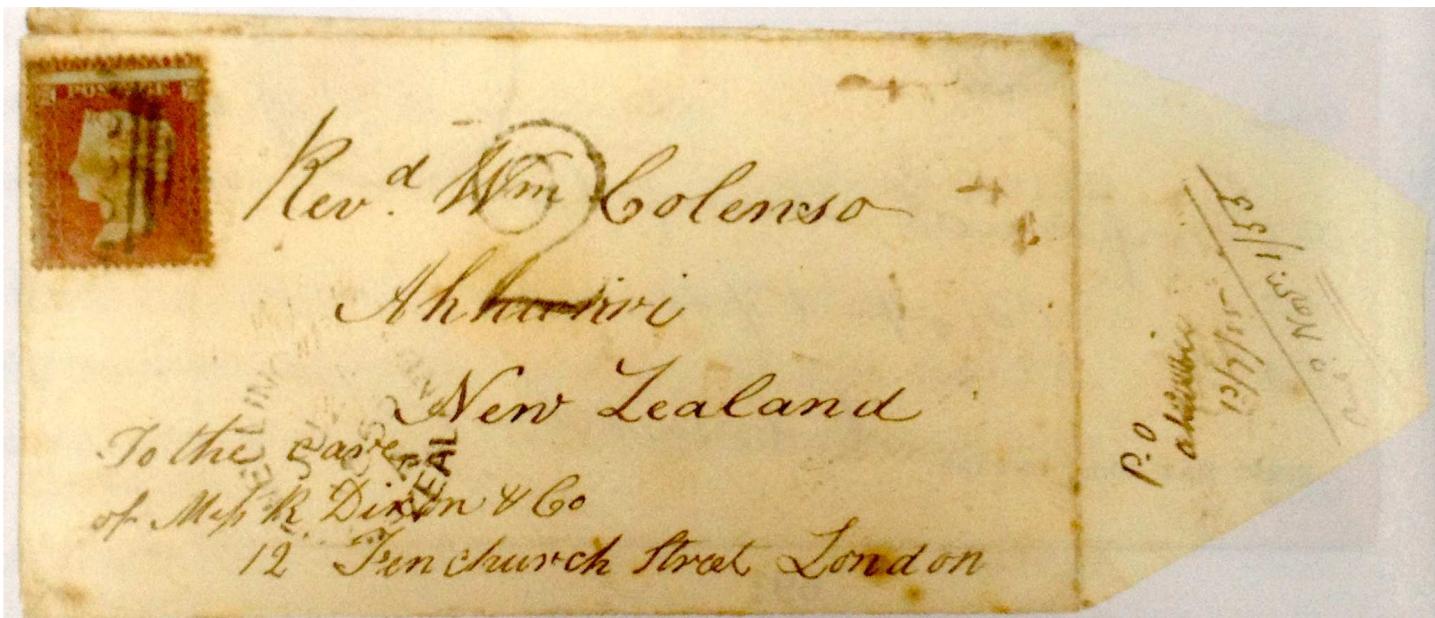
Naturalist's travels in New Zealand. *ib.* vol. ii; *Loudon's Journ. of botany* iii, 1 (1844).

Essay on the botany of the North Island of New Zealand. *Trans. New Zealand Instit.* i, pt. iii, pp. 1-58 (1868).



The NZ polymath:
Colenso and his
contemporaries

16-18 November 2016



415

- 415 C 1855 Paid-forwarded unpaid inwards cover ex Penzance, England, 1d red p16, Penzance/MR/13/55 to London thence forwarded "To the care of Mess. R Dixon & Co/12 Ten Church Street, London" to Rev W Colenso, Ahuriri, NZ, Wellington unframed Ju 27/55 black arrival canc "2" in black m/s (2d to be paid on delivery) & "P.O./Ahuriri/12/7/55" in black m/s on flap. One of only two covers with m/s Ahuriri endorsement recorded (PSNZ Vol VII). Ex Landa.

\$1,500

For sale on 5 September at Mowbray's stamp auction. It arrived at Ahuriri post office on 12 July 1855 and Colenso replied on 1 November (see envelope flap): but who was it from?

(Thanks to Philip Garnock-Jones for drawing our attention to this—Ed.)

Transplanting Colenso: Taxonomy and Translocation in Leicester Kyle's *Koroneho*: *Joyful News Out of the New Found World*: Jen Crawford

<http://cordite.org.au/essays/transplanting-colenso/>

Jen Crawford grew up in New Zealand and the Philippines. She holds a PhD from the University of Wollongong and recently moved back to Australia from Singapore to teach at the University of Canberra. Her poetry collections include *Napoleon Swings* (Soapbox Press), *Bad Appendix* (Titus Books) and *Admissions* (Five Islands Press). A new chapbook, *Lichen Loves Stone*, is forthcoming from Tinfish Press.

She has written a wonderfully insightful analysis and review of Leicester Kyle's epic *Koroneho* (link above) in *Cordite*.

She emailed recently,

By the way, I just stumbled on something that might turn out to be interesting—I was looking through Gerard Manley Hopkins' journals and found a reference to George Simcox, brother of William Henry, Fanny's husband. George was an Oxford classmate of Hopkins', and seems to have become a figure for him of a sociable intellectual life that he was missing—much as Colenso missed it.

Webs of Words: New Studies in Historical Lexicology: John Considine (ed.)

Cambridge Scholars Publishing.

This collection brings together ten papers on aspects of the history of words and vocabulary, which address aspects of Chinese, Czech, Dutch, English (including Caribbean varieties), German, Italian, Māori, Persian, Portuguese, Russian, and other languages.

The contributions to this volume share an interest in empirical evidence rather than in lexicological study at a highly theoretical level, and in the wide contextualization of the words which constitute this evidence in the social and cultural lives of their users.

In the fifth essay, “Do Savages Get the Blues? William Colenso and the 19th Century Colour Debate,” Jane Samson analyses the nineteenth-century debate as to whether the Māori language was too primitive to have a word for “blue”, referring to Colenso's 1881 “On the fine Perception of Colours possessed by the ancient Maoris.” *Transactions of the New Zealand Institute* 14: 49-76 and its addendum, pp477-484.

https://books.google.co.nz/books?id=YEcaBwAAQBAJ&dq=Do+Savages+Get+the+Blues%3F+William+Colenso+and+the+19th+Century+Colour+Debate&source=gbs_navlinks_s

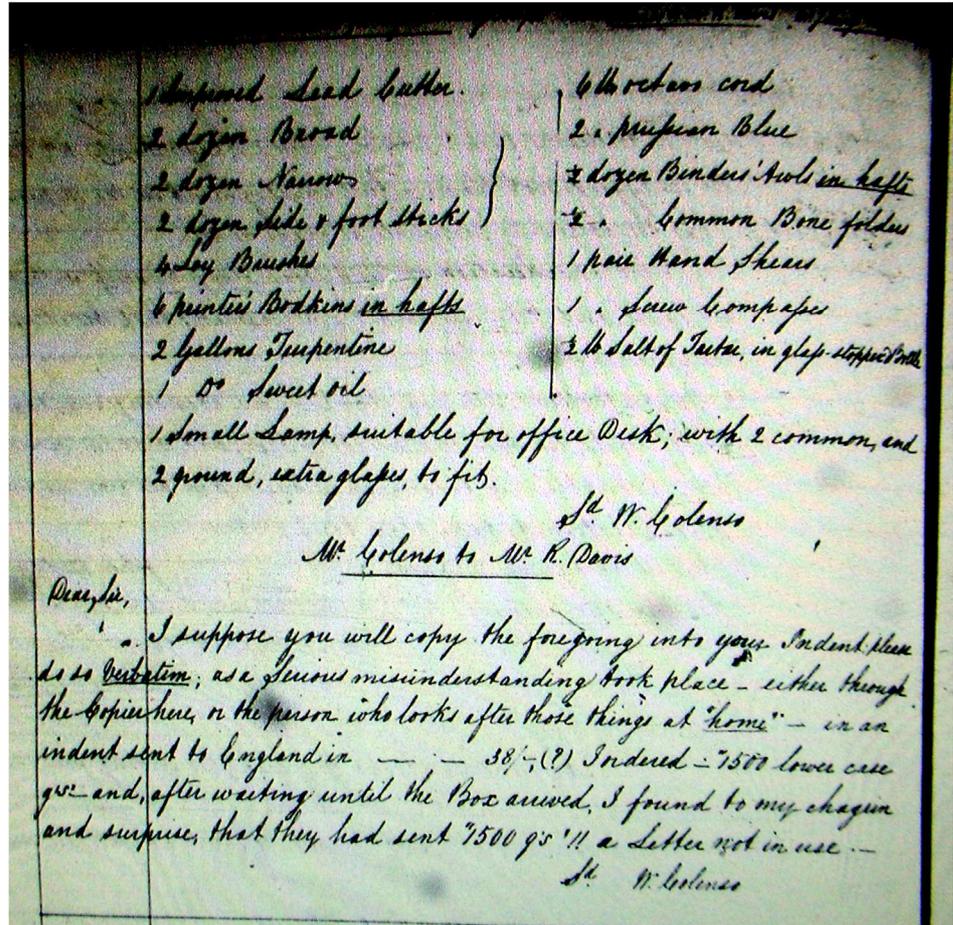
Jane Samson is a colleague of Sarah Carter. Jane has written a book—soon to be published—on missionaries as anthropologists or ethnologists and has a chapter on William Colenso.

A printer's frustrations...

An "Indent for Supplies for Press/Bindery Novr./40, Mr. Colenso to Mr. R. Davis", among minutes of the Church Missionary Society's Correspondence Committee (ATL Micro-Ms-Coll-04-10 p460)....

Colenso had ordered 1500 lower case g's but found to his "chagrin and surprise" that they had sent 1500 q's!! a letter not in use in te reo.

Colenso would have written to Davis, who would have made a copy for the local Committee of Missionaries at its next meeting. Its decisions would go on the next available ship to London, thence to the CMS in Salisbury Square where, after the next meeting, it would be copied into the CMS Correspondence Committee minutes. The order would be made and the goods delivered to the CMS shipping agents in London. It would have taken 100+ days for the order to reach London and another 100+ for the q's to arrive, plus the delays in Paihia and in London. That would all have to be repeated with the new order: altogether probably two years with a shortage of g's.



Paihia rae & Owae

When William Colenso sent the manuscript account of his November 1841 to February 1842 journey to the Church Missionary Society, he appended four sketches, with explanations, and a footnote on the moa. These were not published in the versions of his account that appeared in the *London Journal of Botany* and the *Tasmanian Journal of Natural Science, Agriculture, Statistics, etc.*

Neither are the sketches among the Church Missionary Society files.

The account does, however, survive (ATL Micro-ms-coll-04-34 p.562) and the first sketch has survived as a lithograph cut by Whimper and published in the *Church Missionary Paper* No CIX, Lady Day, 1843 (page 18).

Colenso's manuscript (it was modified for the published paper) reads,

View from "Paihia rae"

The word "rae," in the New Zealand Language, means, rocky point, or headland. This is a sketch of a part of the inner harbour, Bay of islands; taken by W.C. from the rock at the end of the beach at Paihia Mission Station, when recovering from his severe illness, in 1838. The Trees, which grow so gracefully pendant on the rocks and cliffs, are a species of *Metrosideros*, (*M. tomentosa*) in December the shores of the Bay are gorgeously decorated with the very great profusion of their scarlet blossoms. These trees attain a great size, but in growth are very irregular, often reminding me of an old gnarled English oak. They are only found in the immediate vicinity of the sea, often with the tide laving their roots. I observed them, however, in similar rocky situations on the

immediate shores of Waikare lake, nearly in the middle of the Island! Their Timber is close-grained, and of a pretty pink colour, but too heavy for the purposes of general Furniture. It is much used here in Ship and Boat building. The Native name for the tree, is *Pohutukawa*.—Turning the extreme point to the right as the river *Kawakawa*; whilst beyond the point to the left is the river *Waikare*. The houses just appearing behind the ship at anchor is Russell where the Governor resided. I generally got into my boat at these rocks every Sunday morning, when fine, in order to go up the river to the *Kawakawa*, or some of the other villages, to hold service with the Natives.

The next two explanations are for other sketches, apparently lost,

Tapatahi, "a very romantic village, or rather strong hold, of the Ngati-porou tribe...." Inland from Waipiro (Open) Bay, East Coast. Arrowsmith's 1850 map indicates it on the high land between Waipiro and Tokomaru Bays. Colenso visited on 22 Jan 38; 2 Dec 41.

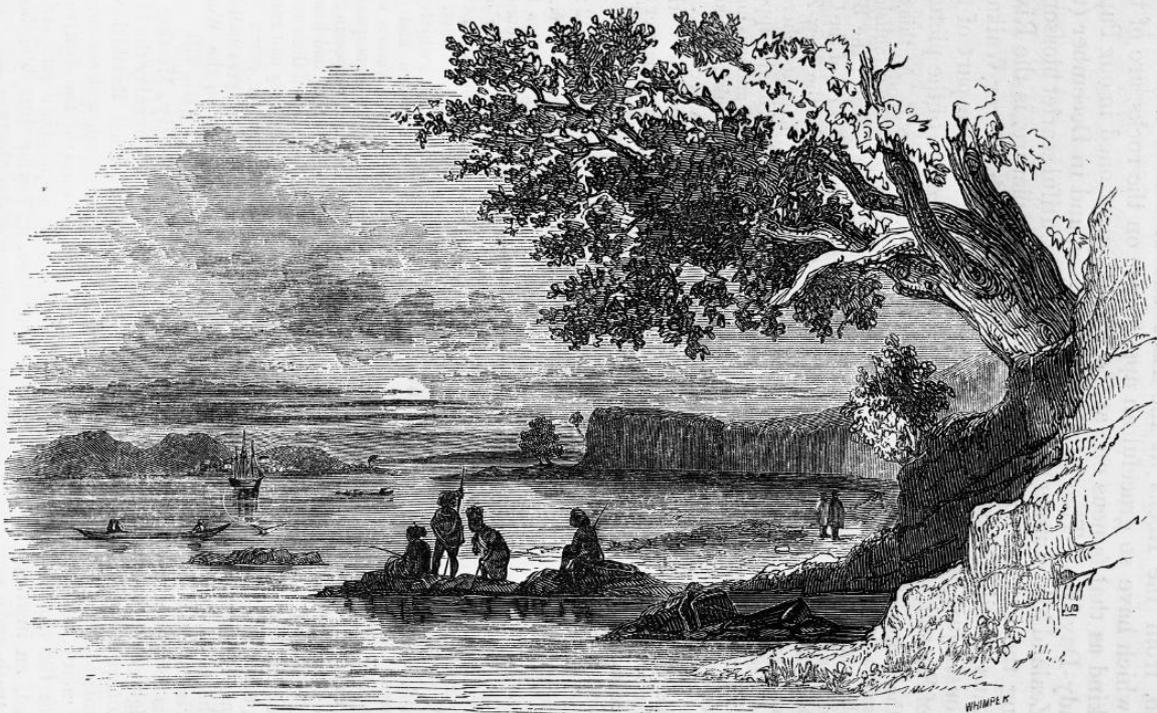
Waikare Lake, "a sketch taken from the place where I spent the Christmas of 1841...."

The next appears to match a rough sketch in the Mitchell Library collection (page 20), of Owae; Bagnall & Petersen place this on Hele-na Bay, Whangaruru Bay, presumably near the mouth of the Owai Stream which flows into the southwest corner. Colenso visited often between 1836 and 1842 and he remarked in his journals and letters how much he enjoyed the Māori of the area, and (later) how sad he was to leave them for Hawke's Bay. Here he reveals the warmth of the relationship,

This little sketch of a small village situate the S.W. corner of Wangaruru Bay on the E. Coast, is, to me, from the Association of ideas connected therewith, very interesting. I was privileged to be the first to carry the Gospel thither, in Feby.

Church Missionary Paper

FOR THE USE OF WEEKLY AND MONTHLY CONTRIBUTORS.



VIEW FROM PAIHIA RAE (Rocky Point or Headland), NEW ZEALAND.

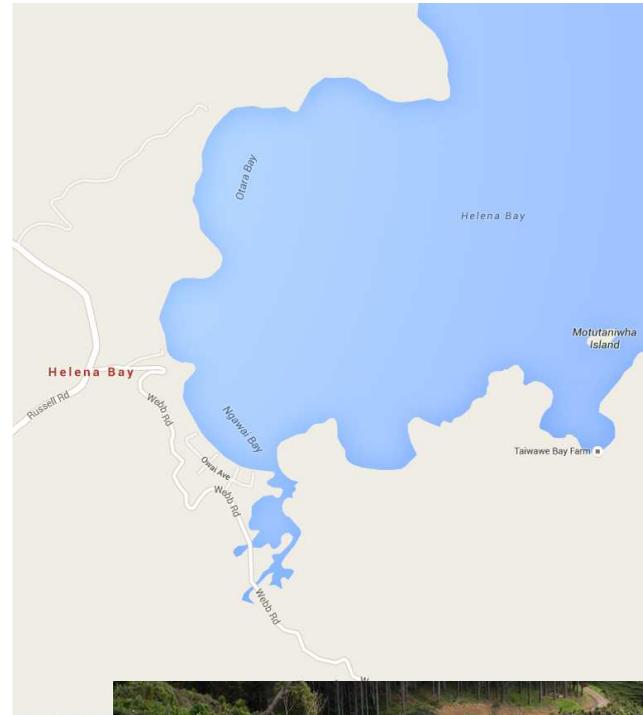
No. CIX. *Lady Day*, 1843.

Colenso, William 1811-1899 :View from Paihia Rae (Rocky point or headland), New Zealand / Whimper [eng]. 1843. Ref: PUBL-0031-49. Alexander Turnbull Library. <http://natlib.govt.nz/records/23081969> . Josiah Wood Whimper (or Whimper) 1813–1903 was a painter, watercolourist, wood engraver of landscapes with or without figures. He exhibited in London after 1844, so this was an early work. <https://books.google.co.nz/books?id=2sUHAAAQAAJ>

1836, which the people then received at my hands. At that time I remained with them a few days, and assisted them in building a chapel. Since that period, they have slowly, but gradually, improved in knowledge. Several have been baptized, and others are now Candidates for that ordinance. The children in the Infant School, can all read in the Testament and Psalms; and tis very pleasing to hear them lisp the sacred promises of God. I have often visited this village, for I love the people, whom, I, in a peculiar measure, look on as my own; they, too, have an affection for me; here I am always sure to be welcome (which is not the case in every professing *English Christians* house in this land.) I have now a little cottage built there, by the people of the place, for me, where I hope to spend some happy hours. This people are among the few who have listened to my interested and earnest request of not to sell their lands, and now they see the benefit of their so doing. It is a very quiet and secluded spot: the chapel is in the midst of the village, and has glazed windows, being the only *native*-built chapel in New Zealand which has such a luxury. The population of the village, is about 80 persons; many others, however, reside on the shores of the Bay, at a few miles distance.

Even Bishop Selwyn reported to the CMS in 1843,

Mr. Colenso is now at the College; Mr. Telfourd having undertaken the charge of the Press. I think very favourably of his character; and my opinion is confirmed by the testimony of the natives (of) Wangaruru and Wangarei whom he has visited for several years. He is now our chief Instructor in the native language.

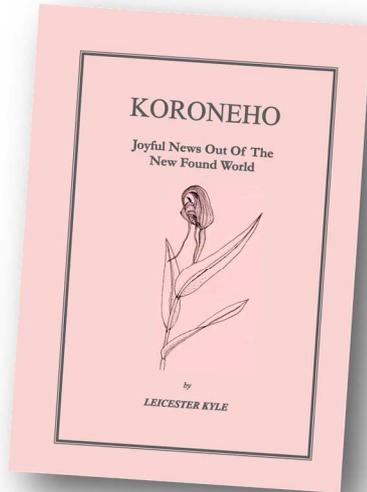


Helena Bay: a Russian billionaire has also “now a little cottage built there”.



This very faded rough sketch (Mitchell Library, Sydney, a7611002h) is here digitally enhanced to show dwellings (including Colenso's cottage?) and what appears to be the chapel with glazed windows (and palisaded graves), the first built by Māori in New Zealand, at Otaheite, Helena Bay. The photograph from the beach is by Google.

Colenso Society publications

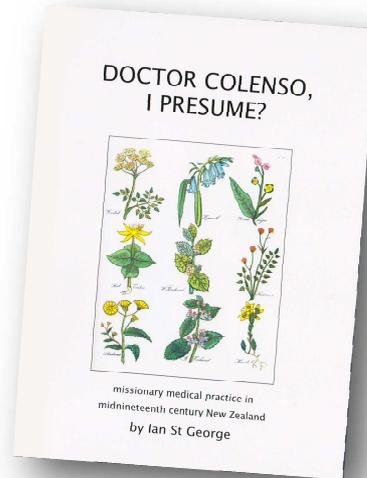


The Rev. Leicester Kyle, botanist, preacher, writer, wrote this long collage poem in the modernist style in the 1990s. It has 14 cantos, each devoted to one of the Rev. William Colenso's orchids, described 100 years earlier. Published by the Colenso Society and the Leicester Kyle Literary Estate. This is an astonishing work: a poem of art and science, in which we feel the truth as much as know it.

Reviewed at <http://cordite.org.au/essays/transplanting-colenso/>

\$10 from Ian St George (istge@yahoo.co.nz).

Proceeds to the Colenso Society

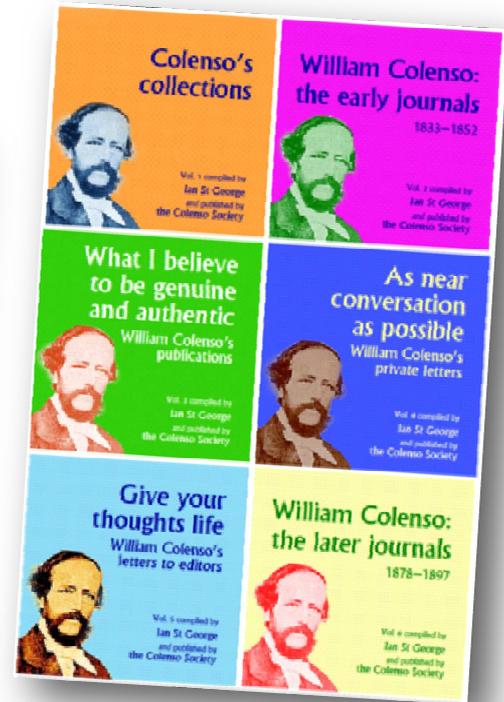


The Rev. William Colenso wrote "I know something of medicine & of disease by practice extensive for many years and study; at one time I had the most complete surgery in N.Z.—& helped the Colonial Surgeon to medicines which he had not."

Before the arrival of medical practitioners it would be the task of the missionaries to tend to the sick and wounded. Holiness and healing were ideologically connected; cleanliness was indeed next to godliness.

\$10 from Ian St George (istge@yahoo.co.nz).

Proceeds to the Colenso Society



All Colenso wrote? Not by a country mile, but very nearly all that remains. Searchable CDs of Colenso's works are available as above: volumes 1–5 now, vol. 6 later.

\$45 from Ian St George (istge@yahoo.co.nz).

Proceeds to the Colenso Society