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Supplement: *The report of the formation and establishment of the New Zealand Temperance Society*

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Further wanderings with William Colenso

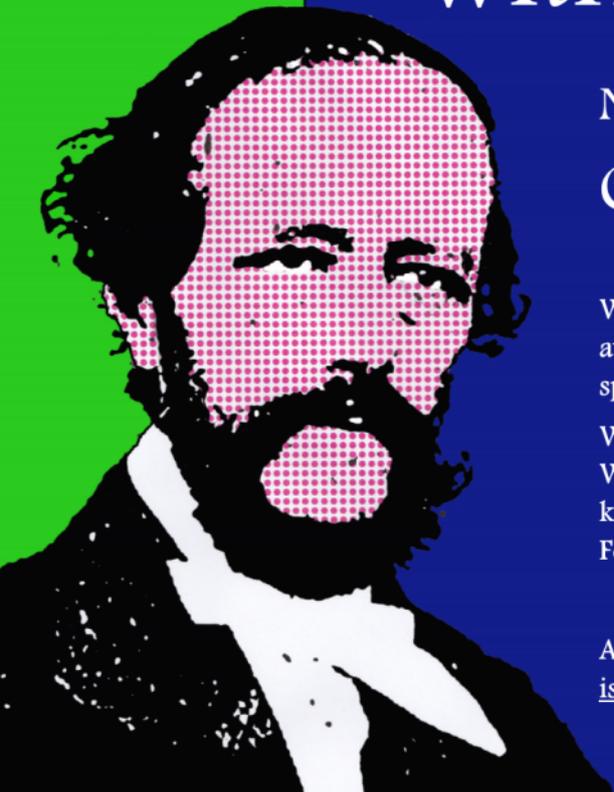
Napier 22–24 February 2019

Call for papers

William Colenso was a nineteenth century printer, preacher, explorer, linguist, avid reader, churchman, writer, politician and more, at a time when multi-specialists were fervidly examining this new and fascinating country.

We invite papers on any subject related to the life, times or interests of William Colenso – in other words, on any topic related to nineteenth century knowledge – for a conference to be held at MTG Hawke's Bay from 22 to 24 February 2019.

An abstract of fewer than 200 words should be sent to Ian St George at istge@yahoo.co.nz before 1 November 2018.



Carry on up the Kaipara

By Clem Earp

On two occasions, Colenso returned to the Bay of Islands from the south via Kaipara Harbour. The first of these journeys was in 1842, after he had walked all the way from East Cape via Waikaremoana and the Waikato. Although he had then arrived in familiar territory, his final weeks on the road were no less arduous than what had gone before. The second journey, in 1844, took a different route through the Kaipara and was much easier; Colenso's account is much briefer and gives fewer details.

The course of these journeys can be traced with some precision with the aid of Brian Byrne's massive monograph, *The Unknown Kaipara*. Byrne quotes extensively from Colenso and other contemporary travellers when considering the trail from the Waitematā to the Kaipara and the people who lived along it.¹

The 1842 journey

This section of it began on 4 February 1842 when Colenso and his party, none of whom knew the way, left Otahuhu by canoe.

He landed somewhere on the north shore of the Manukau Harbour. The place is not specified in the 1842 journey, except that it was about 4 miles from Otahuhu. He then had to walk around the mud-flats for about 3 miles to reach his next stop, 'a place called Te Wau' where he had been told the road to Kaipara began. This may be what is now called Te Whau Point, the western headland of Blockhouse Bay; so his initial landing place was probably the beach at Hills-

borough or Onehunga; certainly in the 1844 journey he did say he landed at Onehunga to walk over to Te Whau.

The old canoe portage between the Manukau and Waitematā Harbours starts near Te Whau Point, at Green Bay, which may be relevant (modern Portage Road, Hillsborough, follows the route) as a starting point.²

Presumably from the portage track, he met up with an early version of the Great North Road, which headed through what is now Henderson and Swanson. At Massey, this section is now known as Don Buck Road.³ After crossing Brigham Creek, the Great North Road meets up with the Old North Road which heads via Waikoukou towards the Kaipara River, coming out on the south bank of its tributary Mangakura Stream. This is just south of where, in future years, the town of Helensville would be established (**Fig. 1**).

Here his party had to retreat to a hill and camp for two days waiting for some sort of assistance to show up. Byrne, from the sightings given by Colenso of a house in the distance, identifies the hill on which they were camped as Paehoka,⁴ on the south side of which the proto-Old North Road reached the Kaipara River.

1. B. Byrne (2002), pp. 438–441. This trail started at Pitoitōi (in later years called Riverhead) and joined with what is called the Old North Road in this article; later travellers preferred to canoe from Auckland across the Waitematā to Pitoitōi than trek, as Colenso did, from the shores of the Manukau.
2. B. Hooker (1997).
3. H. Mabbett (1981), pp. 22, 26. Mabbett notes the Māori trails tended to follow ridgelines for security.
4. This is the name on modern topographic maps; Byrne (p.439) and others spell it Paekoka, and on Admiralty Chart L8954 (Byrne fig. 8.9 p. 199) it appears as Pai-hoka. On the latter, the track from Waikoukou is marked.

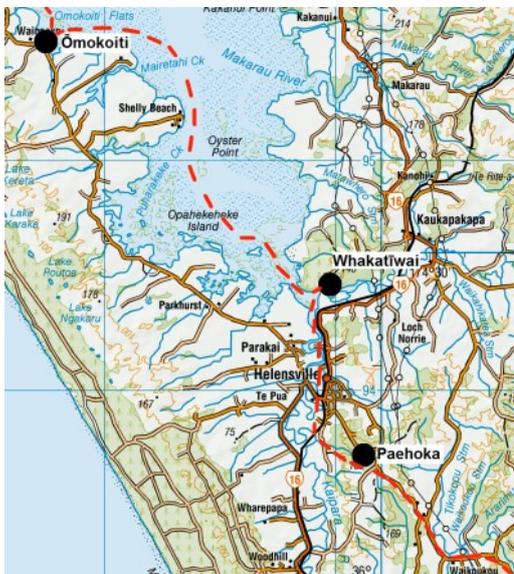


Figure 1. South Kaipara, showing some of the localities mentioned in the text. The red dotted line is the approximate path of Colenso's journey in 1842. Grid spacing 10 km.

Colenso and his party were rescued by two Pākehā men who took them up the harbour to their house. 'Here the wife of one, of the elder of the two, had prepared a hot supper wh. was most acceptable & to wh. I was heartily welcomed.' As Byrne states, the inhabitants of this place can probably be identified as James Honey, his Māori wife Ann, and Honey's business partner George Rix.⁵ Their

house was at a place named Whakatīwai, on the north bank of the first bend up the Kaukapakapa River.⁶ However, Stephen Fordyce claims it was Andrew Bonar and his family, who also resided on Honey's station.⁷

While staying there, Colenso was told of 'a road existing across the country to Wangarei, commencing at a small creek named *Ikaranganui*', and determined to take this route.

He left Whakatīwai by canoe on 10 February, and called first at Ōmokoiti on the South Kaipara peninsula in hopes of finding a guide, but left disappointed. They then needed to cross the harbour mouth, 'a very dangs. place, about 7 miles across: Committg. myself to GOD we started. The wind was fresh in from the sea & Breakers were everywhere around us, and twice we were in no little danger, but thro' God's mercy & blessg. we gained the oppose. shore in safety about Sunset where we ran our boat into a Lagoon, close to the inner N. Head of the Harbour'. Here they camped in the sandhills; probably this is Tauhara Creek on modern maps.

The next day, 11 February, they crossed over to the eastern side of the Kaipara, hoping to find a village called Ōtamatea where they had been told a Wesleyan Māori catechist named Wiremu Tīpene/William Stephenson resided. Up a 'river' now known as the Ōtamatea arm of the harbour they found his house (but no-one was at home), which Colenso at first thought belonged to a Pākehā as it was so well organised, but no sign of any village.

Tīpene's house was at Matapoura, a name which appears in contemporary sources as Mata Pure or Pura.⁸ Had he been there when Colenso called, there would no doubt have been an interesting conversation about Te Tirarau Kūkupa, with whom Tīpene was on very frosty terms.

Colenso then thought about going up the Wairoa River route instead. He and his party returned to the main harbour to do this, but met with a group of Māori from Hokianga,

5. Byrne (2002) p. 441. For an account of these people by another traveller, see Byrne pp. 442–445.

6. W. Blackburn, survey map of Honey's block, in Byrne (2002) fig. 15.8 p. 431. Also Cdr Drury's 1852 chart (*HMS Pandora* survey) in Byrne fig. 15.12 p. 438.

7. S. Fordyce (2009), p. 411.

8. S. Fordyce (2009), pp. 309, 396.

some of whom knew him. He hired one of them to go with them as a guide on the 'Ikaranganui' route. They returned back up the Ōtamatea arm about 12 miles, camped for the night, and in the morning went another 6 miles. Here their guide said the road they were to take started.

Te Ika a Ranganui was the site of a major battle in February 1825 in which Ngāpuhi under Hongi Hika annihilated their Ngāti Whātua opponents. The battlefield is today marked by a memorial, a kilometre or two east of the modern town of Kaiwaka. The creek spoken of by Colenso's informant was the western end of a canoe portage route, the other end being Mangawhai on the Pacific coast.⁹

'Eight miles or so to the west of Mangawhai the open country comes down by gentle slopes to the head waters of the Kaiwaka, one of the branches of the noble Otamatea, the most beautiful of all the beautiful rivers—or rather inlets, for the waters are salt—of the Kaipara harbour. There is a little freshwater stream named Waimako, running down from a wood, and at a mile from its junction with the Kaiwaka is Te Ika-a-ranga-nui, an undulating picturesque country, with a somewhat better soil than that to the east, and which is now covered with European farms. It was here the great battle was fought. This open undulating country that has been described was used as a *toanga waka*, or portage, by Ngati-Whatua, when they used to drag their canoes across from Kaipara to the east coast, at Mangawhai, and some of the Uri-o-Hau had been engaged in this work when the news of the near approach of Nga-Puhi drove them to arms.'¹⁰

Colenso was suspicious that their new guide did not really know the way, and was proven right when after two hours struggle through high fern and scrub, the guide admitted he could not see any road. Either he had landed them at the wrong place, or else after the battle of 1825 the portage route had been abandoned and become overgrown. It is likely that is the case, as 'the country traversed by the portage was open ... having been frequently burned by the Maori to clear a path ... [In 1855] the site was then carrying high tea-tree, 10-12 ft. on the ridges and 20 ft. in the gullies, but when the battle was fought it was all under short fern about a foot high'.¹¹

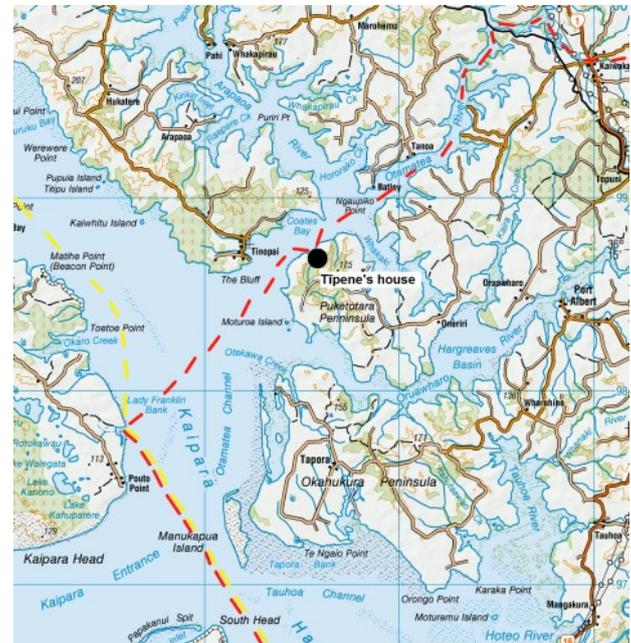


Figure 2. Mid Kaipara, showing Colenso's approximate path in 1842 (red dotted line) and 1844 (yellow dotted line). Location of Wiremu Tipene's house appears on an 1842 map by Thomas Forsaith (Byrne Fig. 3.11 p. 67); see also S. Fordyce(2009) map p. 396. Grid spacing 10 km.

9. B. Hooker (1997). This was known to Samuel Marsden in 1820 (Elder 1932, p.310), although he did not take this route.
 10. S.P. Smith (1910), pp. 335–336.
 11. Anon. (1959), pp. 4–5 (in part based on S.P. Smith (1910), p. 352).

Colenso had no choice but to push on through the scrub, guided only by his compass, until he eventually reached Mangawhai.

The 1844 journey

Colenso again left from Otahuhu by canoe, headed for Te Whau, on 5 February 1844. As the weather was bad, he landed at the ‘small village’ of Onehunga and proceeded to Te Whau by land. There is little detail about the journey to the Kaipara, and probably it followed the same route as before.

This time, on reaching the Kaipara River, they found a boat already there, with three Pākehā men who were willing (no doubt for a fee) to take them up the harbour. It seems Colenso, with the memory of his struggles through the fern to Mangawhai still fresh, had already determined to use the Wairoa River route.

The Pākehā spent all day pig hunting, till after sunset; more time was wasted waiting (in pouring rain) for the tide to rise enough to launch the boat. It was 2 am the next day that ‘we arrived at Maukopakopa [Kaukapakapa], the miserable residence of those Europeans’. This was probably, again, James Honey’s station, but this time there is much less detail to go on. The third man may have been a former seaman known only as Jem, who was an employee of Honey’s.¹²

The party left the Kaukapakapa River on the afternoon of 9 February, continuing overnight; crossed the harbour mouth early on 10 February and breakfasted on (presumably) the north head before continuing up the Wairoa arm of the harbour. They overnighted in the canoe; landing was impossible because of the mud. At 6 am on 11 February they reached Te Wharau, just north of where Dargaville is now.

Colenso states that this was the residence of a Mr Walton. Byrne, however, says that Walton was never at Te Wharau, and that all contemporary sources agree that the Pākehā resident was George Stephenson.¹³ Stephenson and Walton operated rival trading posts on the river, the latter at Ōmana near Tangiteroria (Fig. 3).¹⁴

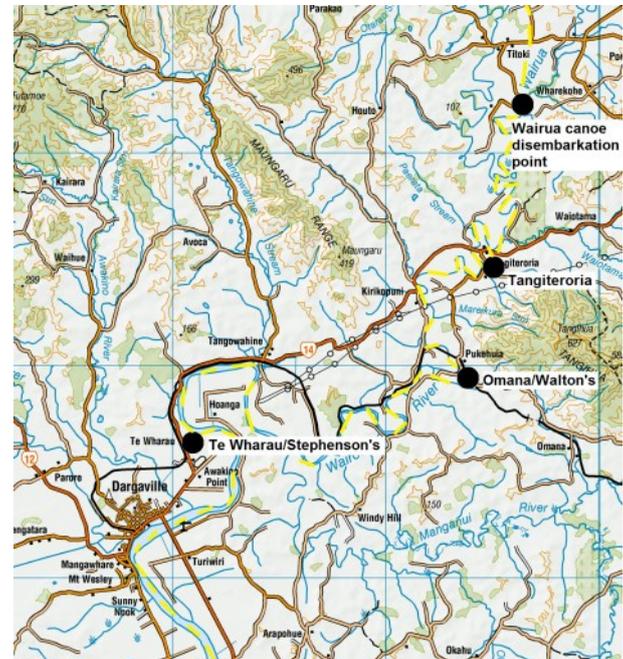


Figure 3. North Kaipara, showing some of the localities mentioned in the text. The yellow dotted line is the approximate path of Colenso’s journey in 1844. Grid spacing 10 km.

12. Byrne (2002) p. 441.

13. *ibid.*

14. S. Fordyce (2009), pp. 59, 314 & fig. p. 15. Ōmana at that time was not the same locality as appears on maps today, which dates from 1920, but was on the left bank of the Wairoa at a spot previously known as Pukehuia, to which name it has now reverted: G. Mannion (1990).

After having lunch at Te Wharau, Colenso again left by canoe upriver. It was on this stretch that he was welcomed at Tangiteroria by the Wesleyan missionary, Rev. James Buller, as I've noted in a previous article.¹⁵ The subsequent steps in his journey will have to be deferred to another article.

Although Colenso does not mention meeting Te Tirarau Kūkupa during this 1844 journey, it was shortly after this, on 27 March 1844, that Buller reported Te Tirarau was upset because, allegedly, Colenso had charged him (Te Tirarau) with 'leaning to the Pikopo [Catholics] for tobacco' and must have got this from Buller.¹⁶

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15. *eColenso* 9(5) [May 2018]: 3–5.

16. S. Fordyce (2009), p. 210.

A printer's doodles

A manuscript by Robert Coupland Harding in the Turnbull Library has a number of very apt doodles by a person obsessed with fonts. One is dated 1873 so Harding was probably 24.



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Colenso's *He Inoinga*

He Inoinga ma te tangate e wakaaro atu ana ki te Iriiringa

Waitangi Mission Station, Ahuriri c.1848.

A prayer of 28 lines for adults seeking baptism and a list of recommended Bible passages. Bagnall 1323.

Colenso wrote in his Journal,

July 1847: "29th, 30th. Busy getting my little new printing-press to rights; which, through want of time, has been delayed until now".

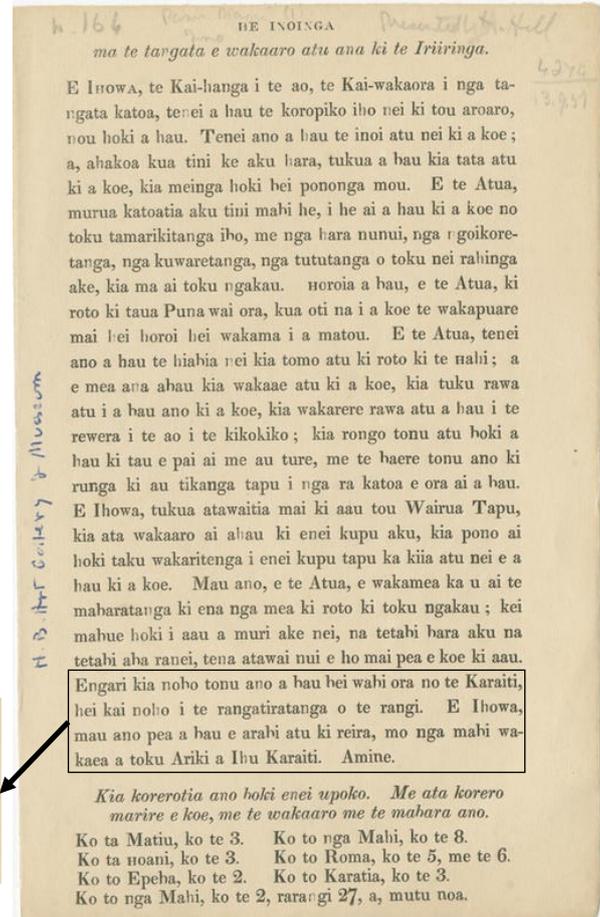
27 June 1848: "Engaged in ... printing, at intervals, during the week".

14 September 1848: "... we get on but very slowly from want of type...."

Indeed, his London suppliers did not send enough "h"s and "H"s, but did send plenty of "b"s and "B"s (not useful in te reo), so Colenso filed the bottoms off the "b"s (and tops and bottoms off "B"s) and used them for "h"s (and "H"s).

HE INOINGA

Engari kia noho tonu ano a hau hei wahi ora no te Karaiti,
hei kai noho i te rangatiratanga o te rangi. E Ihowa,
mau ano pea a hau e arahi atu ki reira, mo nga mahi wa-
kaea a toku Ariki a Ihu Karaiti. Amine.



A gross sham

To the Electors of the Town of Napier.

GENTLEMEN,—I have this day with some regret resigned the Seat in the Provincial Council to which you elected me.

The late injudicious proceedings on the part of the Provincial Government and its retainers against a political opponent, have caused me to take this extreme step.

As it appears (from their own admissions) that the present Government cannot perform the necessary work of the Province;—nor see (owing to self-interest) what, is really for the common good ;—nor debate any question fairly and honestly ;—nor accept any reasons, however truthful plain or necessary, which may be adduced :—and as I have no wish of becoming a political victim to secret and mean influential scheming; neither any desire of any longer wasting time and labour, nor of lending myself to such a gross sham as this miscalled “Provincial Government” !! neither of sitting in Council with persons who can consent to act dishonorably towards a political opponent ;—I have deemed it better to resign.

Do not blame me for so doing ; or, if you do, do it mildly ; as I have long tried to serve you faithfully. It is no pleasant task to

have continually to teach the common rudiments of political honesty and advancement to those who will neither see nor hear.

Choose an honest patient hard-working man from among yourselves to fill my place.

Heartily thanking you for many repeated political favours extending now over a number of years,

I am, Gentlemen,

Very truly yours,

WILLIAM COLENZO.

Napier, July 4, 1865.

—Hawke’s Bay Herald 8 July 1865

MR. COLENZO, as will be seen, has resigned his seat in the Provincial Council. We can bear testimony to Mr. Colenso’s very great usefulness as a member, especially in the dry details of committee work, where his close attention to the business before him is strikingly evident. We regret that he has taken this step. At the same time we are bound to observe that the reasons he adduces for so doing will not, in our opinion, bear examination.

The issues behind this were complex, but involved the re-acquisition of land in Hawke’s Bay from the large land-holding squatters, notably the so-called “Twelve Apostles”. Colenso had argued in favour of redistribution of the land but Donald McLean and JD Ormond used their influence against him. The *Herald* was nakedly in favour of large landholders.

On 5 January 1863 the machiavellian John Davies Ormond wrote from Wallingford to his fellow landowner Sir Donald McLean,

Wood’s paper as a defence is worse than useless. Is he not game to have a go at his friend Colenso about the £350 he made at the last assembly - It wd. be the hardest hit the other side could get. (McLean papers, Folder MS-Papers-0032-0481)

On 23 October 1863,

Mr. Colenso cannot enjoy his senatorial honors much and I should think - nobody takes the least notice of him his presence is alike useless to himself and the place he unfortunately represents.

On 6 Oct 1864,

....The only thing left us is to wait patiently with the assurance that things cannot possibly be worse and that when the Assembly gets the chance it will rectify the present state of things. Don’t forget to start something of the kind I wrote you of about Colenso’s seat and the mischief he may do in it. There is nothing like keeping these things before the public and in this particular instance all popular sympathies will be adverse to him if the case be handled properly. Dont make him the martyr make the people the martyrs....

From his Dear friend William Richard Wade

Sold on TradeMe last December was an 1834 copy of Isaac Watts's *Logic* inscribed in Colenso's hand, "William Colenso from his Dear friend... March 184*" (the last figure obscured by rebinding but it had to be 1840 when Wade left NZ) and the bookplate of William Richard Wade. ►

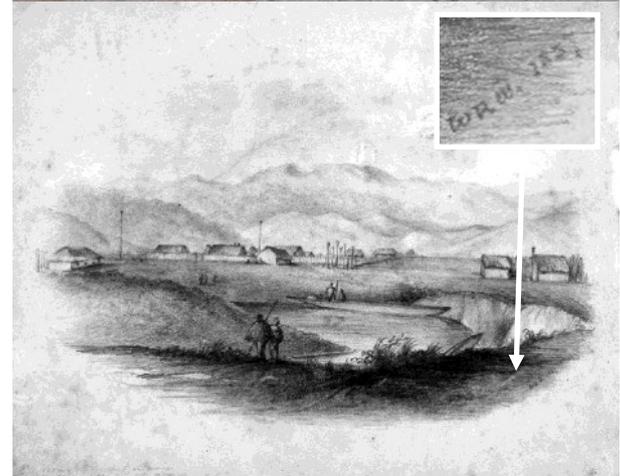
Wade had accompanied Colenso on the voyage to New Zealand in order to superintend the Paihia printing office. *eColenso* discussed his role in Colenso's account of the Treaty signing in February 2016.

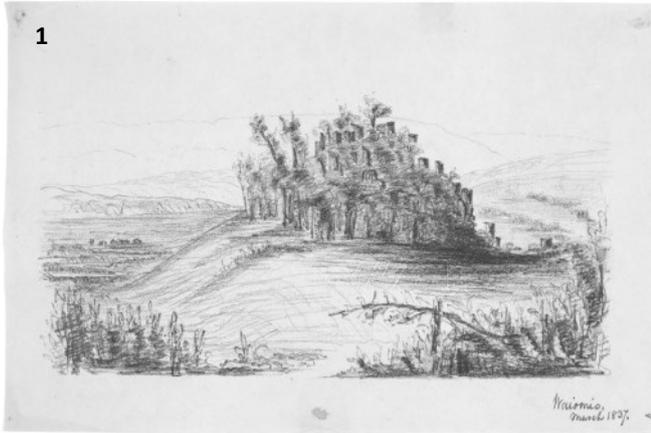
While researching Wade's life I came across a sketch by Wade: "Mission settlement—Puriri in May 1836. From the WNW." (Alexander Turnbull Library Ref. No. A-113-001). It is clearly signed "W.R.W. 1837". ►

As far as I can tell Colenso never visited Puriri but, interestingly, the style is remarkably reminiscent of some of the pencil drawings attributed to William Colenso (and reproduced in *Sketches in New Zealand*, the supplement to the April 2016 *eColenso*), two of which are marked simply "W", perhaps for "Wade". ►

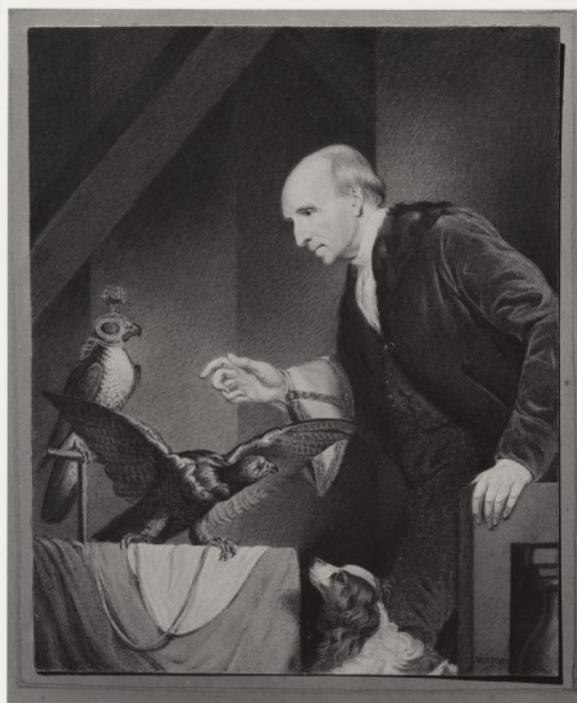
Wade went to Tasmania where, for a time, he worked as a drawing teacher. There is in the Mitchell Library in Sydney, a sequence of three drawings of Waiomio, a crude one by Colenso dated March 1837 (Fig.1 overleaf), one dated 1 April 1837 and signed "W" (Fig.2) and a greatly improved one of the same date by Colenso (Fig.3); perhaps Wade gave Colenso drawing lessons.

That might explain the presence of Wade's drawings (if they *are* his) in a collection attributed to Colenso.





Early in 1849 Wade gave a lecture on reading at the Hobart Town Mechanics Institute. In June 1850 he lectured on “Drawing and Perspective”, illustrating his talk with a number of drawings, many by his pupils, and “by diagrams explanatory of the principles of the art of drawing, to which in his evening’s lecture, the reverend lecturer principally confined himself, promising at another period of the session to revert again to the latter”. In June 1852 the *Hobart Town Courier* reported that Wade was conducting drawing classes on Butler Williams’s system at the Mechanics Institute where he was curator and librarian. At the 1858 Hobart Town Art-Treasures Exhibition he showed “J. Northcote, Esq., as a Falconer”, from Northcote’s life-size painting. After he died at Albert Street, East Melbourne, on 25 October 1891, aged 88, his obituary noted, “He showed considerable ability as an artist and made numerous water-colour sketches of New Zealand and Tasmanian scenery”.



Where are Wade's "watercolour sketches of NZ & Tasmanian scenery"? the Tasmanian Museum and Art Gallery has none of his works. The Turnbull has only that one pencil sketch of Puriri.

The Hocken has two photographs said to be self portraits by Wade, reproduced at left (though that at left is of a boy and that at right is actually a copy of "Self Portrait as a Falconer" 1823 – James Northcote, R.A.).

Hocken Collections - Uare Taoka o Hākena, University of Otago: William Richard Wade, Copy Photographs, Box-034-001 & Box-265-001.

“Design & Art Australia Online” says of Wade,

... drawing teacher, curator, librarian and clergyman, was a Baptist minister who came to New Zealand with William Colenso in 1834, having been engaged to superintend the mission press. Wade devoted most of his time to missionary

work until his unorthodox views on baptism forced him into retirement. In 1842 (actually 1840) he left for Van Diemen's Land to become minister of the Harrington Street Chapel, Hobart Town. There he published *A Journey in the Northern Isle of New Zealand* dedicated to Lady (Jane) Franklin, wife of the governor of Van Diemen's Land.

Colenso in Paris: his plants in the Muséum National d'Histoire Naturelle

Aciphylla aromatica (Hook.f.) Cockayne **SYNTYPE**

Anisotome aromatica Hook.f.

MNHN-P-P03223505 Herbier

Collection *Ex Herb. Hooker*

Nouvelle-Zélande (NZ)

Nov. Zeland

Colenso, W.

SYNTYPE *Celmisia gracilenta* Hook.f.

MNHN-P-P00711336 Herbier

Nouvelle-Zélande (NZ)

Nov. Zeland

Colenso, J.W.

Libocedrus plumosa (D.Don) Sarg. **SYNTYPE** *Thuja doniana* Hook.

MNHN-P-P00749014 Herbier

Collection *Herb. d'Adrien de Jussieu*

Nouvelle-Zélande (NZ)

Colenso, W.

Libocedrus plumosa (D.Don) Sarg. **SYNTYPE** *Thuja doniana* Hook.

MNHN-P-P00749015 Herbier

Nouvelle-Zélande (NZ)

Colenso, W.

Libocedrus plumosa (D.Don) Sarg. **SYNTYPE** *Thuja doniana* Hook.

MNHN-P-P00749016 Herbier

Nouvelle-Zélande (NZ)

Colenso, W.

SYNTYPE *Dracophyllum subulatum* Hook.f.

MNHN-P-P00760785 Herbier

Collection *ex Herb. Hook., donné par Sir William Hooker, 1854*

Nouvelle-Zélande (NZ)

Colenso, W.

ISOTYPE *Uncinia rubra* Colenso ex Boott

MNHN-P-P00605680 Herbier

Collection *Herb. Hooker*

Nouvelle-Zélande

Colenso, W.

TYPE *Carmichaelia juncea* Colenso ex Hook.f.

MNHN-P-P02925229 Herbier

Collection *Herb. Hook.*

Nouvelle-Zélande (NZ)

Nov. Zeland

Colenso

ISOTYPE *Carex colensoi* Boott

MNHN-P-P00586680 Herbier

Nouvelle-Zélande (NZ)

Colenso, W.

ISOLECTOTYPE *Dacrydium colensoi* Hook.

MNHN-P-P00748808 Herbier

Nouvelle-Zélande (NZ)

Colenso, W.

Juncus scheuchzerioides Gaudich. **ISOTYPE**

Juncus capillaceus Hook.f.

MNHN-P-P00744323 Herbier

Collection *Herb. Hook.*

Nouvelle-Zélande (NZ)

TYPE *Anisotome geniculata* Hook.f.

MNHN-P-P03223508 Herbier

Collection *Ex Herb. Hooker*

Nouvelle-Zélande (NZ)

Nov. Zeland

Colenso, W.

TYPE *Celmisia glandulosa* Hook.f.

MNHN-P-P00711335 Herbier

Nouvelle-Zélande (NZ)

Nov. Zeland

Colenso, J.W.

TYPE *Forstera bidwillii* Hook.f.

MNHN-P-P00712445 Herbier

Collection *Herb. Hook.*

Nouvelle-Zélande (NZ)

Nov. Zeland

Colenso, J.W.

TYPE *Gnaphalium filicaule* Hook.f. **TYPE** *Helichrysum filicaule* Hook.f.

MNHN-P-P00704720 Herbier

Nouvelle-Zélande (NZ)

s.l.

Colenso, W.

TYPE *Epacris alpina* Hook.f.

MNHN-P-P00760649 Herbier

Collection *collection donné par Sir William Hooker, 1954*

Nov. Zeland (NZ)

Colenso, J.W.

TYPE *Dracophyllum urvilleanum* A.Rich. **TYPE** *Dracophyllum filifolium* Hook.f.

MNHN-P-P00760789 Herbier

Collection *ex Herb. Hook., donné par Sir W. Hooker*

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Dracophyllum urvilleanum* A.Rich. **TYPE** *Dracophyllum scoparium* Hook.f.

MNHN-P-P00760792 Herbier

Collection *ex Herb. Hook., donné par Sir W. Hooker*

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Carmichaelia flagelliformis* Colenso

MNHN-P-P02925233 Herbier

Collection *Herb. Hook.*

Nouvelle-Zélande (NZ)

Colenso

TYPE *Gastrodia cunninghamii* Hook.f.

MNHN-P-P00337737 Herbier

Collection *Hook.*

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Corybas macranthus* (Hook.f.) Rchb.f.

MNHN-P-P00339416 Herbier

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Corybas oblongus* (Hook.f.) Rchb.f.

MNHN-P-P00339420 Herbier

Collection *Hook.*

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Pterostylis foliata* Hook.f.

MNHN-P-P00347182 Herbier

Collection *Hook.*

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Marattia fraxinea* Sm. ex Christ

MNHN-P-P00522677 Herbier

Nouvelle-Zélande (NZ)

Colenso, W.

TYPE *Atriplex billardierei* (Moq.) Hook.f.

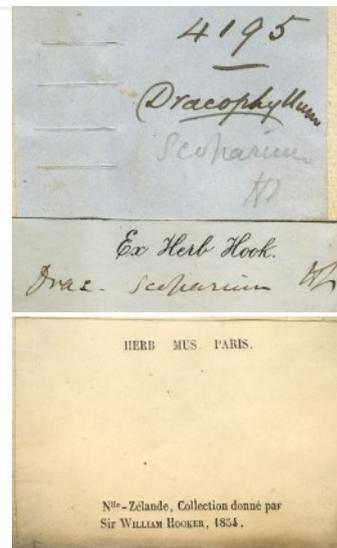
MNHN-P-P00606471 Herbier

Nouvelle-Zélande (NZ)

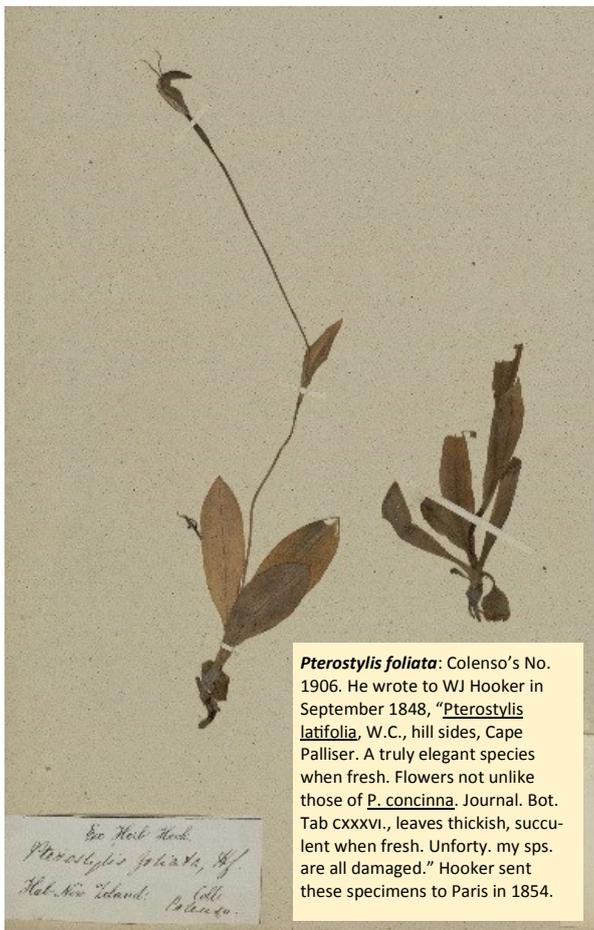
Nov. Zeland

Colenso, W.

Clem Earp's piece on "The fate of one of Colenso's 'scraps'" led to an online search of the herbarium at the Muséum National d'Histoire Naturelle in Paris for specimens collected by Colenso; they are listed above. Most bear Colenso's label and some his collecting number. All were donated by Sir William Hooker in 1854 or 1863—mostly directly to the Muséum, some to Antoine Laurent de Jussieu 1748–1836, French botanist, whose descendants later gave them to the Muséum—Ed.

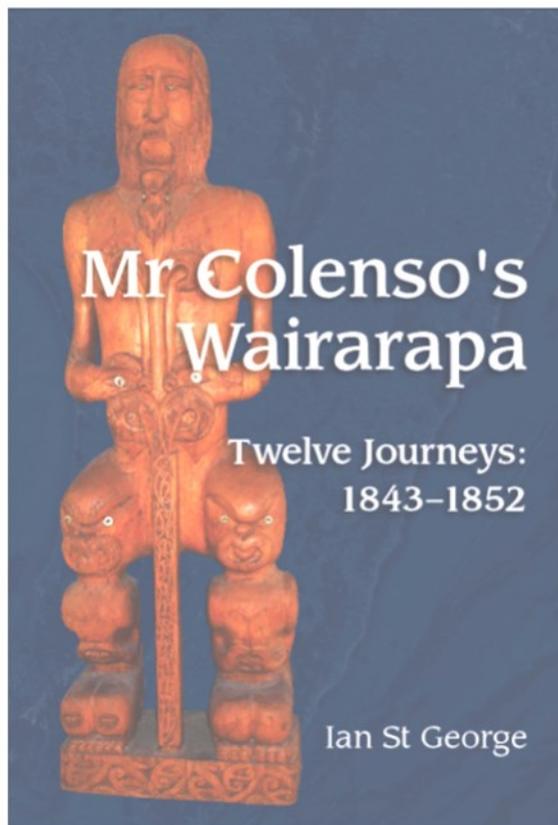


Labels on Colenso's specimen 4195; *Dracophyllum urvilleanum* A.Rich., collected near the top of the Ruahine and sent by Colenso to Hooker on 31 January 1853 and by Hooker to Herb. Mus. Paris in 1854.



Pterostylis foliata: Colenso's No. 1906. He wrote to WJ Hooker in September 1848, "*Pterostylis latifolia*, W.C., hill sides, Cape Palliser. A truly elegant species when fresh. Flowers not unlike those of *P. concinna*. Journal. Bot. Tab cxxxvi., leaves thickish, succulent when fresh. Unforty. my sps. are all damaged." Hooker sent these specimens to Paris in 1854.

See Herb. Acad.
Pterostylis foliata, Hf
Herb. New Zealand. Coll.
Colenso.



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O temperance! O moderation!

His friend Coupland Harding would write of Colenso, after his death,

When he landed in 1834, drunkenness was fearfully prevalent, and he and others formed the first New Zealand Temperance Society, the “rules” of which constituted the first book in English printed in New Zealand. His temperance pledge he faithfully kept throughout his life. It was a pledge of an early phase of the movement and did not apply to fermented liquors. To the end of his days he held spir-its and tobacco in utter detestation. To prohibition orators and leagues he had an almost equal aversion.

Colenso printed the notice (next page) and the booklet (supplement to this issue). He had seen the effects of drunkenness, writing in his London diary on 2 December 1833, “In consequence of the overseer of our office being out drunk, I have no new work today,—oh the folly of intemperance.”

It may seem strange then to read that he gave JD Hooker some porter and claret from his own cellar in 1841, that he made elder and goose-berry wine at the Ahuriri mission, that he ordered wine and stout from his London suppliers during and after his missionary years and that he died with a well stocked cellar of ale and wine. As Harding wrote, his detestation of spirits did not extend to fermented wine and beer.

In 1852 he printed a notice in te reo for those of his parishioners wanting to take Holy Communion; his English translation lists the sins that would result in exclusion, and their order perhaps gives a clue to the sense of importance he attached to each,

To the Members of the Church, to Teachers & Communicants, a warning word this to you.—

=====

Listen, O friends, I now declare largely to you these evil works, through which the persons who habitually do the same will be excluded from the Holy Supper of the Lord: that is to say—

1. Contentious Racing-games; whether Racing-games with horses, canoes, boats, men, women, or any thing.
2. Games of Cards or Draughts.
3. Speaking evil or cursing words in the European language.
4. Drinking Rum, or any other liquor to intoxication.
5. Riding causelessly about on horses over the plains on the Sabbath-day.
6. Going from village to village on horseback on the Sabbath-day, having no cause for doing so.
7. Covetously withholding the payments due to Europeans for goods had.
8. Being wilfully absent from School or Evening Prayers on the Sabbath-days.
9. The not bringing by parents their Baptized Children to Divine Service and School on the Sabbath-day.
10. The continual & covetous withholding of the share of the money paid for the Land [sold to Government] from poor men; that is to say, from those who dare not speak up for themselves, from the sick, from widows, from aged persons, and from orphans.

Temperance Society.

On WEDNESDAY, the 11th day of MAY, inst.,

A
Public Meeting

WILL BE HELD, IN THE

CHURCH at KORORARIKA,

FOR THE PURPOSE OF ESTABLISHING A

**TEMPERANCE
SOCIETY.**

The attendance of all Persons desirous of promoting
Peace, Order, and Sobriety, is most earnestly requested.

THE BRITISH RESIDENT WILL TAKE THE CHAIR AT 12 o'CLOCK.

Dated, May 4th, 1836.

PAIHIA: Printed at the Press of the Church Missionary Society.

Public Notice

In May 1836, William Colenso the printer at the Church Missionary Society at Paihia produced the country's first public notice. It reflected some local residents' concern at Kororareka's reputation for drunkenness and disorder.

Replica of an original poster in Russell Museum collection.

"The first public notice in New Zealand, printed by William Colenso's press." Public domain photo 2008 by Kaihsu Tai.

Colenso argued for moderate drinking.

13 October 1885 to David Balfour, *'I shall have to say a word to you against teetotalism;—which has nothing to do with temperance.'*

24 May 1891 to Coupland Harding: *'I will not trouble you with my views re "Teetotalism", merely observing, that w. me this "fad" is exactly collateral w. Drunkenness, and has no true connection whatever w. Temperance. Let "Teets." fly their own proper flag (as Teets. or Blue Ribbonites, Nazarites, Total Abstainers, Water drinkers, &c, &c) and I could respect them—just as I should a Dr. for strait jackets for Maniacs—& would endr. to get inebriates—who cannot control themselves—to join them—as a dernier hope! But no temperate person should do so. It makes me ½-wild to see the stupid in the Bush, (led by an illiterate uneducated person) daring to call themselves—not only Temperance but "Gospel Tempce. Society": to me this savours of blasphemy: for a Teetotaller, as such, can find no hold whatever in Holy scriptures.'*

18 October 1897 to William Drummond: *'You tell me of a "Young Men's Temperance Union, started by the women of Dannevirke",—I trust it will prove to be in accordance with its name, and not (as too many of them are) Intemperate and Lying: it is this, that really keeps down true Temperance among us: Keep, dear William, to Scripture and to Reason (truth), and your new club should do well.'*

In 1884 he had written to the *Hawke's Bay Herald* against the closure of licensed hotels in the Bush district ('Mr Colenso on bush licences' 10 June 1884). Hand in hand with the approach of women's suffrage, came a desire to legislate against alcohol and Colenso wrote often to the papers in the late 1880s and early 1890s—'The teetotal crusade', *Hawke's Bay Herald* 25 June 1888; 'Teetotalism and temperance', *Hawke's Bay Herald* 29 June 1888; 'The drink question', *Hawke's Bay Herald* 15 March 1892; 'Prohibition and the

clergy', *Hawke's Bay Herald* 17 & 23 July 1896; but perhaps his clearest arguments are contained in a letter to his friend, suffragist Emily Hill, on 6 September 1898 (lets put aside, for the moment, the paternalistic sexism of his mansplaining),

Dear Mrs. Emily Hill

Your long letter of the 5th. inst., on behalf of what you (following others) are pleased to term, "Woman's Christian Temperance Union of New Zealand," has reached me, and I am driven to reply. I would rather, however, you had not written it,—not that it shall, or possibly can, alter the high regard I have ever entertained for you, but, believing you are in error, I feel called on to write to you more fully and plainly, than I have either time or inclination for such matters.—And, here let me tell you, (1.) that I am a "Christian Temperance" man (to borrow your own rather strange term); I have always been such; and more than 60 years ago, joined in establishing a Temperance Society in New Zealand; an account of the meeting, &c., being also the first English book ever printed in New Zealand; which, together with its writing, was done by me. (2.) That I, too, have had the misfortune to have had a "brother" (and other near relatives) who suffered long and seriously from drunkenness; but I must not allow that to blind my eyes or pervert my understanding from what is right.—

With you I acknowledge and deplore the habit and vice of drunkenness, but in my doing so, I dare not allow myself to be carried away with the strange notion—or "fad", that such is the crying sin the greatest one of our day! for, far beyond such in my estimation (and taking the word of God for my guide), are the sins of Gambling, of Mammon-worship (in its many seductive and "respectable" forms), of idleness, of "being lovers of pleasure more than lovers of God, having a

form of godliness but denying the power thereof,—from such” (said the Apostle Paul to Timothy) “turn away”;—an awful and far more perilous state than that of drunkenness, and, I regret to say, far more common!

You ask me, to consider “the Union described as a heading in your letter”: I do—I have done so: and I hesitate not to say it has nothing whatever to do with true Christianity; and therefore I cannot conscientiously aid you with a donation. It is only one more of those specious “False Prophets,” in the garb of sheep’s clothing: of whom Our Lord repeatedly warned his disciples; as the Apostle also says concerning them,— “Of this sort are they which creep into houses and lead captive silly women laden with sins led away with divers lusts, ever learning and never able to come to a knowledge of the truth;” to them belong the misguided “Army” mob (and other deluded sects) here among us. Indeed, I have repeatedly told them (their high “officers”(!), when calling on me for money)— “Put away your “religion” (falsely so called) and I will gladly help you; that, unfortunately for you, is the Devil’s Jam”.—

You, Mrs. Hill, further tell me, that “your Union is far from being an ostentatious or Public Womans affair, it being about the only question suitable for Wives and Mothers to take up quietly”, &c. Was such, indeed, the case last season, when those strolling women were here declaiming, publicly, to the merriment and mockery of the public of Napier? Are the self-sufficient Miss Powell, and Miss Kirk (named in your letter) either “wives” or “Mothers”? Pity it is that such women do not better know their proper position and true women’s work, and so remain at home, refraining from gadding and spouting and tale-bearing. All your vain attempts, —your infatuation, will never succeed, never become of real lasting service. You can never obtain God’s blessing on your

endeavours, just because they are unsuited for mankind, and against His expressed will. Gladly would I join a true “Christian Temperance” Society, and did it heartily with pen, voice, and money, but it must be and wholly in accord with true Christian principles, as taught both in word and deed by Our Lord, and supported by his Apostles. I am a little too old a bird to be caught by plausible irrational chaff.

I have recently read in one of our leading English Newspapers, (I think, the “Standard,”) of a Rector in one of the midland counties, who makes the following statement: that he has been the owner of the Inn in his parish for more than 30 years; that on his being placed there he found that Inn to belong to the Rectory endowment and that he could not alter it; so he turned his attention to making the Inn become what it should be, and after some trouble & loss, &c., the parish, which was formerly a drunken one, became the very opposite, and the Inn doing well. Now that is what I could both wish and aid; for many years I have held and taught,—that our hotels are needed; that they should be kept by fitting persons; sell only unadulterated liquors, and be open (as at home in England) two hours on the Sunday.—

I enclose a clipping from an English Newspaper to hand by last Mail, it contains some solid truthful authoritative statements on the subject in question, which I think well worthy your attention.—

Permit me, dear Mrs. Hill, in conclusion to say,—that I wish you could clearly see your way, to have nothing more to do (at least publicly) with this fad, this unnatural Union.

And with every respect,

Believe me

Yours faithfully

W. Colenso.