

# COLENZO



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Fair Mistletoe!  
Love's opportunity!  
What trees that grow  
Give such sweet  
Impunity



CHRISTMAS  
GREETING

# The Elusive Koroneho and the Te Reo Māori Record



by *Frith Driver-Burgess*,  
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During the Summer of 2011-12 and over the following year, The Colenso Project created a bibliography of Colenso's published and unpublished materials. While we were looking into what was available in archives, I focussed on collating Te Reo Māori resources. This summer I am looking further into the new Māori materials we've found, and Colenso's Te Reo Māori legacy.

It is known that Colenso wrote in Māori to his many correspondents, particularly to the Māori teachers around the Hawkes Bay-Wairarapa parish, and many surviving letters have been catalogued and some even translated. However, Colenso's own writings in Māori are less well-known. In particular, Colenso's correspondence with the Māori newspapers of the time is little-known. Just as Colenso was a prolific letter-writer to the English-language newspapers of the day, he also wrote in Māori to the various Te Reo Māori niupepa circulating at the time.

When writing in Māori, Colenso went by a number of different names for himself: the transliterations "(Te) Koroneho" and "(Te) Koreneho", and a diminutive of the transliteration, "Neho", to his friends and family. The article "Te" (the) was often added to the beginning of traditional Māori names, and occasionally to those of other early missionaries (e.g. "Te Wiremu Hapata" – William Herbert Williams). "Koroneho" or "Te Koroneho" was a Māori name in use before Colenso's arrival,<sup>1</sup> and it is likely that Colenso merely adopted a name which was similar in sound to his own. The "Koreneho" spelling, phonetically closer to "Colenso", may have been adopted later and used interchangeably by Colenso and his associates. Māori orthography and spelling at the time were in a state of flux, and variable spellings were not unusual.

The ambiguities of Colenso's name and his many-faceted identity make him a difficult man to track through the Māori record. Writings by other politically-active men named "Koroneho" muddy Colenso's trail in the newspapers, and it is often unclear if a contribution to or mention in a paper refers to Colenso in some obscure capacity, or to a different man. The problems of identifying multiple "Koreneho" in the niupepa and other records mirror the multiple public faces of Colenso the polymath.

In those sources which bear identification, however, Colenso's direct style and earnest entreaties (not to mention his politicking) can clearly show through. In such a forth-

right man, this is perhaps unsurprising. With more research into Colenso's communications with Māori, in Māori, we hope to discover more of his character, beliefs, and social networks beyond the settler/missionary sphere. A letter to the Māori niupepa "Te Wananga" (The Forum) provides an example of communication with Māori entirely consistent with what we know of Colenso's style, but embroidered with Māori oratory form and traditional proverbs. It is an electioneering notice to local rangatira and voting Māori to cast their votes for Colenso in the upcoming Parliamentary election. The letter appears among other notices and letters at the end of the paper, and is signed "from your old friend, Te Koroneho".

#### HE PANUITANGA POOTI TENEI.

**K**I nga Rangatira Maori e whai Pooti ana mo konei, ara mo te wahi e kiia ana ko Nepia.— E koro ma, E hoa ma, tena koutou. Kia rongu mai koutou ki taku korero. Tenei kua whakaae ahau kia tu hei Mema mo Nepia nei ki to tatou Paremata hou: a, ko ahau ano tetahi, ina hoki ka tokorua nga Mema Pakeha kua whakaritea mo Nepia nei.

Koia ahau ka kii atu nei ki a koutou katoa, oku hoa Maori nei, kia mahara mai koutou ki tenei tangata e karanga atu ana ki a koutou, — Tena pea, ki etahi o koutou, ano mehemea he karanga whanau-nga taku karanga atu ki a koutou; aera, ano me he reo tamariki piri poho e whai ana, e tangi ana, ki toona koka;—Me he tangata ranei e arohaina ana e kimi ana i tetahi purapura maana i te wa rumaki kai.—

Ae, tena pea koutou e oho mai e whakao mai, pera pu ano me i mua i nga wa ora wa pai, e mea ana mai. "Tenei, e Noho e, tenei matou ka piri pu matou ki a koe; ae, ka Pooti ano matou mohou, kia haere atu koe ki te Paremata hei hoa mo matou."

E hoa ma, e kore ahau e whakanui inaianei i taku korero kia koutou ki te Nupepa nei, notemea e mohio ana koutou ki ahau. Aera, koutou e noho nei inaianei, me era atu hoki o tatou kua riro atu, toona mano toona tini, kua mohio katoa koutou ki ahau, ki taku noho hoki, ki taku mahi, ae, me aku kupu, me aku whakaaro hoki mo koutou mo nga Maori.—

Engari pea kia tupato koutou ki nga korero a etahi Pakeha ki a koutou, kei mau ki te pou pai, he pou eketia e te kiore, kei kai i te ketekete:—Kaati ra maku.

Na, tenei ano taku:—na, a tetahi atu rangi ka karangatia he hui mo tatou ki Pakowhai; a ka haere atu ahau, ka ata korero atu i aku whakaaro ki a koutou. Kia tae mai te pukapuka whakamana pooti a te Kawanatanga, katahi ka whakaritea te ra hui ki Pakowhai.

Heoi ano ka mutu,—Iti noa ana he pito mata. Naku, Na to koutou hoa o mua iho.

NA TE KORONEHO.

No Nepia, no te 18 o nga  
ra o Nowema, 1875.

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*Colenso's electioneering letter to  
Te Wananga Maori newspaper,  
Vol.2, No.30, p.385, November 1875.*

The text in full reads:

#### AN ELECTORAL NOTICE.

To the Maori chiefs who are voting in this area, the electorate known as Napier. —

O Elders, dear friends, greetings. Listen to my message. I have agreed to stand as Member for Napier for our new Parliament: I will be another such; so there will be two Pakeha Members for Napier.



So I say to you all, my Maori friends, to give consideration to this person who is calling out to you, – maybe for some of you, my call to you may be as a call to kin; indeed, or as the cry of a nursing child following, crying to its mother; – or as a loved one finding a seed for himself at the time of planting. – Yes, maybe you will quicken and answer the call, and perhaps before the times of life, the good times, it will be said, “So, Neho, here are we who stand by you; yes, we will vote for you, so you can go to Parliament as a friend to us.”

My friends, I will not now lengthen my address to you in the Newspaper, because you know me. Yes, those of you who live here now, and those who have left also, in their great numbers, you have all known me, my life, and my work, yes, and that my words and my thoughts are for the Maori. – However, you should perhaps be careful of the talks some Pakeha have with you; “Avoid the carved post, a post that will be climbed by the rat; instead take the plain one, a post that the rat cannot climb”<sup>2</sup> – this is not my way.

So, this is from me: – Now, on another day a meeting will be called at Pakowhai; and I will be there to explain my thoughts to you. When the pamphlet authorising voting for the Government arrives, then the day for the Pakowhai meeting will be set.

And so I will finish, – “although small, it is uncooked”.<sup>3</sup> Yours, your friend of old days,

TE KORONEHO  
From Napier, 18<sup>th</sup> November, 1875.  
(trans. FDB)

## References

1. See Whatanui Te Koroneho on the Thames electoral roll at <http://freepages.history.rootsweb.ancestry.com/~althea/1876%20THAMES%20Electoral%20Roll%20T%20to%20Z.htm>, and Koroneho Tehakiroe, Te Paea Hinerangi’s first husband, at <http://www.lindaueronline.co.nz/maori-portraits/te-paea-hinerangi> – both examples unlikely to be associated with Colenso.
2. “Kei mau ki te pou pai, he pou eketia e te kiore, kei kai i te ketekete” – a Māori proverb meaning that the plain post for the elevated foodstore offers no foothold for rats; therefore, the appearance of elegance or wealth can lead to destruction. This proverb is listed by Grove and Moko Mead as first recorded by Colenso, 1875.
3. “Iti noa ana, he pito mata” – a Māori proverb meaning uncooked portions of kumara which can sprout into new plants. May have initially referred to a lone surviving warrior, but also to signify a small investment hoped to provide many returns. (Grove and Mead, *Ngā Pēpeha a ngā Tipuna*, Victoria University Press, 2001).



## Love and Forgiveness at the Mission?

On 20 April 1846 William Colenso wrote in his diary

...a messenger arrived, bringing the sad news of the burning of the neat and newly-erected Chapel at Waimarama, done purposely—and that, too, by a Communicant! I felt—I can't tell how—I could not refrain—I wept. Oh! how long I strove to get that building erected, and it was but just completed; in a few weeks I was to go there to hold a Baptism of adults—and, now, all is a heap of ashes! the cause is, as follows—a short time ago, some Baptized Natives were here together, among them were, Abraham Te Poʻa, the Teacher of Waimarama, and others from that village. Several things were by them discussed, among others, the strong suspicion of adultery which some had against the wife of Paul Te Watarara (son of Tuahu, the old Chief of that village.) Abraham said, he thought it very likely, as she had always been that way inclined; that he had himself been drawn aside by her some years ago (before the faith had come into these parts). John Mason, the Monitor, and Leonard, the Teacher, of the Station, said, they were also of the same opinion. Abraham said, he had noticed her, and thought her old habit remained. Soon after, on their way back to Waimarama by water, Paul heard of this conversation,—that his wife had had to do with Abraham before he married her (promiscuous intercourse is—or, I should *perhaps*, say, was—not only allowed, but encouraged among the young before marriage, and never counted a crime), on which (he had a short time before threatened to cast aside his profession) as soon as he landed he flew upon his wife, beat her with his hatchet, and cut her back in twelve places, and would, perhaps, have killed her, had she not been rescued from him. At night he came not to prayers; in the middle of the night, or towards morning, a cry of fire was raised, and, on the Natives rushing out, their Chapel was in flames. Hadfield, the Chief of Manawarakau, the next village, (who had greatly assisted in building the Chapel), ran up in desperation, and, with his wife Martha, entered the burning mass, saying, he would die in it—from it he was with difficulty dragged. Charles Marsden (a Native Chief who had cast away his Xn. profession) said, “What’s the good of *that* Chapel? Is that worship indeed a true worship?” on which he was chased off the spot by Isaac, another Chief. The Papists (there are four here) exulted, crying out, “Good, good, be strong the burning; let that worship *stercus*, that religion *stercus*, perish”! I wrote Letters to Hadfield, to Walker Te Papaka (the principal Christian Chief there), and to Tiaki Tai, directing them how to act in the matter. I wrote, also, a Note to Paul, *merely* quoting to him, Rom. xii. 19 and Acts viii. 22, “It is written, Vengeance is mine. I will repay, saith the LORD.—Repent, therefore, of this thy wickedness; and pray GOD, if perhaps the thought of thine heart may be forgiven thee.” I was much cast down, yet enabled to pray to, and trust in, GOD; and daring to hope, that HE will yet put into the hearts of those few of Waimarama who keep up their profession, to raise another and a better structure—as a phoenix from its ashes! Could scarcely help thinking—almost wishing (may GOD forgive me)—that some thing might be laid upon the man who did the sacrilegious act, for the edification of others....



William Colenso and companions in Te Ruahine.  
Conrad Frieboe's drawing from AH Reed's *Explorers of NZ* 1960, p15.

# On the Moa

Ann Collins kindly sent a link to a *Scientific American* blogger named David Bressan (<http://blogs.scientificamerican.com/history-of-geology/2012/11/14/ka-ngaro-i-te-ngaro-a-te-moa/>).

The blog is part of Dr Bressan's "History of geology" series, this one on the moa, and he gets it awfully wrong. Dr Bressan writes,

... Walter Gideon [1] soon abandoned the hunt for a living Moa, but stories about encounters with supposed Moa still persisted during the 19th century.

The first naturalist promoting that this bird was still alive, was the missionary and amateur palaeontologist *William Colenso*, which in 1842 claimed that he, altogether with two friends, missionary *William Williams* and *Rev. Richard Taylor*, was the true discoverer of the first Moa bones. [2]

In January 1838 he accompanied Williams to the eastern coast of the North Island, where they recorded the myth of "*Waiapu*", [3] a giant bird with the face of a man living in a cave on *Mount Whakapunake*. Colenso became convinced that the giant bird, which bones were also found in the region, was still alive, [4] and in 1841-42 explored the regions along the coast:

*"the people had never seen a Moa, although they had always heard of, and invariably believed in the existence of such a creature at that place"* (COLENSO 1846)

In dispute with Owen [5] about the first description and denomination of the Moa, Colenso send his collected fossil bones

1. He means Walter Mantell, son of Prof. Gideon Mantell.

2. Colenso did not at any stage consider the bird was still alive, let alone "promote" it.

3. What Colenso wrote was, "During the summer of 1838, I accompanied the Rev. W. Williams on a visit to the tribes inhabiting the East Cape district. Whilst at Waiapu (a thickly inhabited locality about twenty miles S.W. from the East Cape), I heard from the natives of a certain monstrous animal; while some said it was a bird, and others "a person," all agreed that it was called a *Moa*,"

4. No such conviction. Colenso: "As a matter of course, I treated the whole story (so far as related to the present existence of such an animal) as fabulous; looking on it as one more of those many peculiar tales and legends which so abounded in the "olden time," and which every nation under heaven invariably possesses. I could not but think, however, what an excellent companion for the celebrated *Roc* of oriental story and nursery fairy-tale it would have made, had it but been known a little earlier."

5. Colenso was never in dispute with Owen: the two cooperated, Owen even republishing Colenso's original paper. What was in dispute among others was whether Colenso's paper had been written after he had read Owen's. Colenso said he had not even heard of Owen's paper when he wrote his.



only to geologist *William Buckland* and naturalist *William Jackson Hooker*, who however promptly handed them over to Owen, [6] who in 1843 published a second, improved article on the Moa-birds.

With the fossils acquired until then Owens recognized various species of Moa, “*Dinornis robustus*“, “*D. elephantopus*” and “*D. crassus*” on the northern island, and “*Dinornis giganteus*” and “*D. gracilis*” on the southern island (today classified in various genera). Owen himself included in the publication some footnotes with the remark of rumours that giant birds were still alive on the *Island of D’Urville* and other islands of the *Cook Strait*.

Colenso was still on the search of a living Moa, but could offer only some anecdotes to support his claim [7]: the “*mechanic’s tale*” of 1842 about the two American hunters who ventured in the *Marlborough mountains* to a place that their Maori guide knew a moa to visit “*presently they saw the monster [a four and a half meter high bird] majestically stalking down in search of food: they were, however, so petrified with horror at the sight as to be utterly unable to fire on him. Had they commenced the combat, it is, I think, highly doubtful how it might have terminated*“.

In another story a shepherd claimed to have seen an awful bird on the shores of the river *Waiau* in 1860 and a certain *Robert Clark* claimed that he encountered in his youth “*a giant black bird with long limbs and a neck, with a crest on the head*“. In 1860 two civil servants, *Mailing* and *Brunner*, reported to have found fresh tracks of a big bird leading to an area with caves, where presumably the animal was hiding. [8]

6. Rubbish. Colenso to WJ Hooker, 20 May 1844, “I have, also, enclosed, a lot of Moa Bones, for Professor Owen, with my respects; and hope to send him some more at a future opportunity; for if I be stationed by our Bishop at Hawkes Bay I shall then be able to obtain several such specimens with little extra exertion: – please tell him that the 2 Bones from Waikare Lake, had been for a long time exposed, and are therefore brittle and much broken.”

7. Colenso’s relating of this anecdote is done with deep irony, but the humour seems to have escaped Dr Bressan. After some discussion on the evidence, Colenso wrote, “The period of time, then, in which I venture to conceive it most probable the *Moa* existed, was certainly either antecedent to or contemporaneous with, the peopling of these islands by the present race of New Zealanders.”

If Colenso was wrong about the Moa at all, it was in his belief that it was extinct by the time of the arrival of the first humans. The evidence now suggests its survival for another 500 years.

8. None of these three stories was related by Colenso, despite Bressan’s associating them with the Cloudy Bay mechanic’s story. For a thorough examination of moa stories, see Bruce Spittle’s *Moa sightings*. Paua Press, Dunedin, 2010.

#### Reference

Colenso W. 1843. An account of some enormous fossil bones of an unknown species of the class Aves, lately discovered in New Zealand. *Tasmanian Journal of Natural Science, Agriculture, Statistics, etc*; 2: 81-107. Colenso later wrote (letter to the *Hawke’s Bay Herald* 16 September 1898) that the Tasmanian paper had been “published under the kind auspices of the lamented Sir John Franklin, then Governor of Tasmania”. The text of the paper, reprinted by Professor Owen in the *Annals and Magazine of Natural History* in 1844, also forms Part I of Colenso’s 1879 “On the Moa”. *Transactions of the New Zealand Institute* 12: 63-108. There are only minor textual differences among the three versions.

# The Contest for a Soul

9 April 1849 (*Colenso talking with Archdeacon Hadfield in Wellington*) ... Among other matters we conversed about the Native prisoner now in gaol, awaiting his trial for the late sad murders said to have been committed by him; when the Archdeacon said, that if the prisoner should wish for one of us to visit him, he himself would do so when I should leave the Town;—but, that he had heard, that Monsr. Le Comte (one of the popish priests here) had been to see him....

10<sup>th</sup>. ... At x. the Sheriff kindly sent me an Admittance Ticket to the gaol, whither I immediately proceeded. On presenting my ticket to the gaoler, he looked at me in a very curious half-hesitating kind of way as if inclined to deny me entrance, remarking, that Mr. Le Comte had visited the prisoner; to which I merely replied, “Never mind.”—I subsequently ascertained the gaoler himself to be a Papist. The large and newly erected brick gaol had been shattered to the foundation by the late shocks of earthquake, and the prisoners were consequently now confined to a small wooden building. On entering the room where the prisoner was (the gaoler, and the others whom I found in the little room having retired,) I commenced conversation with him. At first he did not know me; but on my mentioning “Ahuriri,” where some of his relations reside, he immediately recognised me. *I particularly questioned him* whether he had become a Papist, (and this I did several times and in various ways,) to all my questions he invariably and clearly answered in the negative; and, when I asked, whether one of the P. priests had not been visiting him, he replied, yes, but that he came unsolicited, and that he (the priest) on observing him (the prisoner) to be somewhat shy in talking with him, said, “there is but one God of the Missionaries and of the Pikopo’s, &c.”—And, that as he had now been in prison several days, and no Missionary came to see him, and supposing that no one would come (none residing in these parts,) he had listened to the words of Hoani (Mr. Le Comte). Here I remarked, “It is quite true that “there is but *one* God,” and it is equally true that there is but *one* Name whereby we must be saved, and but *one* Mediator between God & Man—Christ Jesus; Hoani should have told you this.”—And I further asked, how his heart was now inclined; adding, “If you freely wish for Hoani as your spiritual Instructor, say so, as, in that case, I shall, during my stay in town, merely call as a Xn. friend to see you.” He replied, “Nay, not so; my elder brother, Josiah Te Kauru, lives with thee, and my tribe are ‘Mihaneres,’ and I once worshipped with you—for when I resided at Horowenua I attended the prayers & School of Mr. Hadfield’s Teachers, and subsequently (now and then) the Services of Rev. S. Williams at Otaki. I merely listened to Hoani because I saw no one besides to talk to; but now that thou art come I shall repudiate him altogether. There is his book, which he left, in the corner; I have not yet looked at it.” “Well,” I answered, “Your body is bound, but your mind is not; it is for you to con-

sider and choose, for it may be that your days are few & numbered.”.... He sat very quietly to listen to my exhortation, some parts of which he appeared to feel; but the gaoler soon made his appearance to inform me, that the Government Interpreter and Mr Ross (the Counsel appointed for the prisoner,) were outside waiting to see him, which obliged me to hasten my departure—promising, however, to see him again to-morrow....

12<sup>th</sup>. .... In the course of the morning Mr. Cole called, bringing a letter from the Popish priest, which had been yesterday left at Mr. Cole’s lodgings for me.—And, as I was now going to the gaol to visit the prisoner, & to take him a Testament and some other books, Mr. Cole gladly accompanied me. On our arrival at the gaol, the prisoner informed me, that shortly after I had left on the Sunday “Hoani” came to him, and asked if I had been there, &c. And on his finding that I had, and that the prisoner now wished Hoani to discontinue his visits, as myself and Mr. Hadfield (when I should return) would visit him, he got very angry and said very many heavy things (as usual) against “the rotten branch of protestant heretics.” Finding, however, that the prisoner’s mind was made up, he retired, but not to “cease to pervert the right ways of the Lord”; for yesterday morning he, like those “blind guides” of old, being determined to “compass both sea and land to make one proselyte,” returned to the gaol, bringing with him his coadjutor the venerable Mr. O’Riley, both of whom labored long with “the obstinate young Native”, but to little purpose. Not satisfied, however, with this fresh charge, they again returned in the evening (their residence being very near to the gaol,) and plied him again; the old priest emphatically declaring, on his final leaving,— “*He (Colenso) may have your body, but I have already got your soul*”; which mysterious words (whatever may have been intended by them,) uttered in the solitary cell of the prison by the aged priest, clothed in his dark-flowing robes, with his peculiar silvery hair hanging loosely down, were, doubtless, immediately associated by the poor native with much of the wizard-like malediction of the Native priests, (which all the Natives still so much dread,) & seemed to have laid firm hold upon his fears. He told me, however, that he had still refused to listen any longer to them,—now that I was come; and he appeared very glad indeed to see me. I talked to him for some time, exhorting him to prepare for the worst, and instructing him upon the principal points of Xn. Doctrine, and was, on the whole pleased with his answers. I marked down several passages in the N. Testament for his perusal, and in the little Prayer Book which I also left, I noted those portions of Prayer which were more particularly suitable for him in his present situation. And for Mr. Cole’s satisfaction (who was sitting in the cell with us) I asked him again, whether he had in the first place sent for “Hoani”? His reply was satisfactory and decisive:— “No; how could I? who had I, a poor native prisoner, far away from my own tribe and friends, who had I to send?” He then again circumstantially related the whole matter; how that Mr. O’Riley, being there holding service with some Papist Soldiers and others shortly after his committal, had called to see him, and asked him to consent for “Hoani” (who could speak the Native language) to come to talk with him, &c. And that he, being won by the manner and words of the old priest, had

consented. We knelt down together, and I offered up an extemporaneous prayer for the poor prisoner concluding with the Lord's prayer, which he repeated with us. On my taking leave of him and saying, "I suppose I shall not call again, as tomorrow morning your trial commences, but Mr. Hadfield will more than supply my place;" I thought he seemed greatly disappointed. I had, however, duly considered the matter, having already spent nearly a fortnight in this neighbourhood; and if I delayed much longer I should necessarily break every one of my engagements made for my return journey—a printed list of which had long ago been sent to every N. Teacher.—Besides, there was the great uncertainty as to his condemnation, from the want of evidence against him; the whole which had hitherto been collected together being not only very circumstantial, but of the most vague description; insomuch that it was the general opinion (while almost every one believed him to be guilty,) he could not possibly be convicted upon such evidence. I had, therefore, made up my mind to attempt to get to Pitoone this evening, in order, if possible, to start thence tomorrow morning and so keep my chain of appointments. Leaving the gaol we returned to town, & in the evening called upon the Archdeacon, to tell him how matters were. We had, however, scarcely commenced conversation ere a rap was heard at the street door, and the Servant answering it brought in a parcel directed for Mr. Hadfield. Taking it into my hands, I immediately suspected the contents to be the Testament and other books I had left with the prisoner—and such they proved to be! accompanied with a letter, in French, to the Archdeacon, written by "Hoani" (Mr. Le Comte).—This fully settled Mr. Cole's supposition which he yesterday expressed to me, namely, that the former Letter had been written by Mr. O'Riley. In the Letter he stated that he had "been requested by the prisoner to return these books," &c. Not a doubt, however, now remained in our minds, that the 2 P. Priests—taking advantage of my being obliged to leave Wellington, of Mr. Hadfield's weak state (which they well knew how to exaggerate), of Mr. Cole's not knowing the N. Language, of his (the prisoner's) being imprisoned by the English Protestants, of the gaoler's being a Papist, and of the impression which the last peculiar sentence of Father O'Riley had made upon the prisoner, and which, doubtless, they had discerned—had succeeded somehow in getting the poor Native into their coils, & had taken from him the books and had sent them back. For, well knowing as I do what these Papists are capable of doing, from what they have done among the people of my own district, I did not and do not believe that the prisoner sent back the books. The Archdeacon, in conclusion, said that he should make some further enquiry into the matter....

13<sup>th</sup>.... The prisoner's trial commenced this morning, and continued till sunset, when, not being finished, it was discontinued till tomorrow. ...

16<sup>th</sup>.... Mr. Cole called, this afternoon, on his way to his country lodgings up the Hutt, and informed me that the prisoner had been found guilty and sentenced to death.







**“*Metrosideros aurata*: (sp nov Colenso) from Colinwood collected by Mr Dall. Transactions V23 p287.”**

Alexander Turnbull Library A-171-028, reproduced with permission.

Colenso described *Metrosideros aurata* in 1890: “This peculiar and elegant flowering species of *Metrosideros* I lately received (with other botanical specimens) from Mrs. S. Featon, of Gisborne, who had then recently obtained it from Collingwood.” It had been collected by James Dall 1840-1912, plant and animal collector at Collingwood (Wellington Bot. Soc. Bull. 12 July 1945 p.9).

*Metrosideros aurata* Colenso is now regarded as a synonym of [Metrosideros fulgens Sol. ex Gaertn.](#)



I don't know if  
*you* keep Xmas:  
but I will wish  
you a cheerful  
one & a "Happy  
New Year" with  
*many* returns.\*

\* Colenso to Andrew Luff,  
13 December 1883



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

The editor invites contributions on Rev. William Colenso FLS FRS  
emailed to Ian St George, [istge@yahoo.co.nz](mailto:istge@yahoo.co.nz).

The cover of this issue is based on an art nouveau postcard.

Please forward to anyone who may be interested.

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



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(All content compiled or written by the editor, Ian St George, unless otherwise attributed)

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Seeds from home  
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*He Kupu Wakatupato* on sale  
*Phalacrocorax colensoi*
- 1:7: Ann Collins: William Colenso's family  
Melissa Hardie: To the editor, on Penzance.  
Photographs from Cornwall  
Bishop John Colenso's hei tiki  
Colenso said his birthday was on 17 November  
Report of the HBPI 1881 for sale  
William Colenso had two claims to fame (*Students' Digest* Nov 1945)  
*Fuchsia colensoi*

- 1:8: Some Colensoana sold last year  
 William Colenso Bicentenary celebrations  
 Sarah Carter and Ann Collins: Richard Veale Thomas Colenso and other  
 Penzance connections and lagacies  
 When did Colenso become interested in plants?  
 Did Colenso try to stop work on the Rimutaka road?  
 1948 Programme for celebrations at Mokai Patea.  
 Richard Frederick Rayner, caricaturist  
 Peter Dunn's photograph of Pompallier's site at Mahia  
 Mike Lusk's photograph of Lake Colenso  
*Olearia colensoi*  
 Dianne Bardsley's summer research student
- 1:9: Letters to the editor  
 Tony Gates: Review of *Classic tramping in New Zealand*  
 Miracles at Madron Well  
 Tony Gates: Trevor Crabtree's *Colenso's mug*  
 Ann Collins: Remembering Colensos  
*Buccinum colensoi*  
 William Colenso Bicentenary  
 Emails to the editor  
 Tony Gates: A trumper's guide to Colenso country 1

## 2011

- 2:1: Misspelt Māori placenames  
*Cookeina colensoi*  
 Mme Vitelli, the inimitable Thatcher and Billy K'lenso  
 Colenso's Christmas gift to William Colenso Drummond  
 Victoria Summer Scholar studies Colenso's lexical legacy
- 2:2: William Colenso Bicentenary  
 Article from *Western Morning News* 4 December 1958  
 Etching of Colenso at the Paihia press  
 Colenso's kakapo at Truro  
 Cornwall artists index  
 The botanist in Sikkim  
 Pioneer women  
 The Colenso plaque at Mokai Station  
 Ahuriri pioneers and others  
*Cavellia colensoi*  
 Colenso Hut, Ruahine  
 On Macaulay's New Zealander  
 50 years ago in New Zealand auctioned recently  
 Tony Gates: A trumper's guide to Colenso country 2



- 2:3: *Manoao colensoi*  
 Ann Collins: Ridley Latimer Colenso  
 The martyrdom of Ridley and Latimer  
 AW Anderson: William Colenso: from J.Roy.NZ Inst.Hort.  
 Commemorative issue 1961.  
 L Lannie: The Colenso Memorial, Napier, *op. cit.*  
 Gottfried Lindauer and his Colenso portrait  
 William Colenso Bicentenary  
 Tony Gates: A trumper's guide to Colenso country 3
- 2:4: "Beastly"—Colenso censored  
 The ruins of Botallack mine, Cornwall  
 Sketch of Napier  
 William Colenso Bicentenary  
 Vandalism on Napier Hill  
 The oenophile  
 Tony Gates: Following the footsteps of William Colenso 1: William Howlett  
 Colenso and Chevalier Gustav Schmidt  
*Aciphylla colensoi*  
 J Rochfort: The Adventures of a Surveyor in NZ  
 Xrays  
 First day covers
- 2:4 (supplement) Stuart Webster: Excerpts from *Sainsbury Logan & Williams: A Firm History*. The estate of William Colenso
- 2:5: William Colenso Bicentenary  
 RC Harding: Relics of the first New Zealand press  
 Colenso and the lady flower painters: Sarah Ann Featon and  
 Georgina Burne Hetley  
 The educationalist speaks... Colenso's report as Inspector of Schools, 1876.  
 Colenso's comet  
 How do you say Colenso in Māori?  
 Photographic portraits  
 "Works by Rev. W. Colenso" from Typo 1889
- 2:6: Peter Wells: Colenso: on how trees can save us and keep us sane  
 Intimations of immortality from a Sunday in Waipuk.  
 "The William Colenso collection" Dunbar Sloane catalogue, 1987  
 Colenso: a coin collector?  
 Te Hokinga mai: the return home?  
 The Swabey collection  
 Tony Gates: Following the footsteps of William Colenso 2: Norman Elder  
 Poems for Mavis Davidson  
*Trichomanes colensoi*  
 Willie's skills  
 Have you seen this book? (JT Tylee)

- 2:7: Peter Wells is the 2011 Creative New Zealand Michael King Writers' Fellow  
 Gillian Bell: Ridley Latimer Colenso  
 RC Harding: New Zealand's first printer (*Inland Printer* 1889-90)  
 Tony Gates: Following the footsteps of William Colenso 3: Lester Masters  
 Meeting at Pa Whakairo, 20 July 1863  
 The *Evening Post* and the Māori Lexicon  
 Postcard: Marine Parade, Napier, from Colenso Hill, 1880  
 Tic douloureux  
 Colenso's land on Napier Hill
- 2:8: Gillian Bell: Frances Mary Simcox (nee Colenso)  
 Post mortem (from Papers Past)  
 Snippets from Colenso's private letters  
 Emily Hill: Napier suffragette  
 The paddle steamer Sir Frances Drake  
 William Colenso and Andreas Olsen  
 William Colenso Bicentenary
- 2:9: Colenso's sketches in the Mitchell Library, Sydney  
 Tony Gates: A trumper's guide to Colenso country 4  
 Colenso and the races  
 Celebrity endorsement  
 The falls near Kerikeri
- 2:10: The bicentenary  
 For sale: Stuart Webster: *Sainsbury Logan & Williams: A Firm History*  
 Dr Spencer  
 The interpretation of a dream  
 Gunn's ethnobotany of Tasmania  
 The Colenso plaque in old Napier Cathedral  
 For sale: Peter Wells: *The Hungry Heart*  
 For Sale: Ian St George: *Give your thoughts life*  
 AGM of the Colenso Society Agenda  
 Gillian Bell: Elizabeth Colenso (nee Fairbairn) Missionary Daughter  
 Portraits of Robert Julyan and Anne Veale.
- 2:11: Terrie Reddish: Billy K and me  
 The bicentenary  
 For sale: Stuart Webster: *Sainsbury Logan & Williams: A Firm History*  
 Colenso's charts  
 For sale: Peter Wells: *The Hungry Heart*  
 Hawaiiiki: the whence of the Māori  
 Wiremu's carte de visite  
 For sale: Leicester Kyle's *Koroneho*  
 Colenso's adze  
 For sale: Ian St George: *Give your thoughts life*  
 Colenso's mere and moa tarsus  
 Colenso in the diary of Ralph Smith

## 2.12: The Colenso Conference

Gillian Bell: William Colenso— “Bearer of knowledge”  
AGM of the Colenso Society  
Colenso’s microscope for sale  
Peter Wells: Everybody has their own Colenso  
John Bluck: The most unlikely of God’s servants

## 2012

### 3:1: For sale: *The French place in the Bay of Islands*

Ruinous neglect: the Paihia ruin  
George Petersen to WM Simcox, 12 February 1949  
Colenso’s medicine chest  
JD Hooker: William Colenso: in *Yearbook of the Royal Society* 1901  
Envelopes addressed to Colenso sold  
Mr Colenso on daylight saving  
Death in the Forty Mile Bush  
A bright scholar: Ethel Florance

### 3:2: Melissa Hardie: The Elizabeth Treffry Women in Cornwall challenge

The wine buyer  
“Not a few of his views were mine”: W Colenso and JW Colenso  
From the Dannevirke Gallery of History  
The Colenso Ruahine Trail  
Colenso’s plant labels  
The game of life  
Lay me low revisited  
Correction regarding the Paihia ruin  
Leicester Kyle’s *Koroneho*  
Colenso House at Napier Boys’ High School  
Enquiry regarding Colenso’s writing on the Tamil Bell  
The Colenso Project

### 3:3: Peter Wells’ William Colenso

Carnell, cartoons and Colenso  
“Early Printed Books”: *HBH* 1880  
French and Hebrew words in Māori  
The water of weariness  
Aides memoire in the bush  
Colenso’s microscope  
The Colenso project

### 3:4: Old George Worgan

Colenso’s conditions  
Verses  
Colenso’s organ  
The Colenso Project

Tony Gates: The Ruahine Trail of Neho  
Notes: the relationship between WC and JWC

- 3:5: Peter Wells: Yours, etc.  
Simon Nathan: William Colenso FLS  
The Dannevirke taniwha  
William Colenso MHR  
What books would you take on a voyage to Mars?  
*Soli* Deo honor et gloria?
- 3:6: Colenso on Stack  
Mal de mer  
Kyle's *Koroneho*  
Cotton on Colenso  
Simon Nathan: William Colenso FRS  
Garry Tee: William Colenso FRS  
Ann Collins: William Colenso's doubtful brother-in-law:  
Captain John Montmorency Tucker
- 3:7: The Diamond Jubilee June 1897  
Simon Nathan: A little scientific recognition  
The Colenso household goods in 1844  
The *Taihape Times* on the 1948 Colenso celebrations  
Miss Katherine Buckland
- 3:8: On the schooner "Blackbird"  
Actions on smoking and health  
Colenso in the Overseas League's *Southwest Area Bulletin* 1958  
Gordon Sylvester & Ian St George  
Did it catch or was it lit? firefighting in the Colony  
Peter Wells: The 1856 Paihia house fire  
Mokai Patea plaque, 1951.  
Gordon Sylvester on shoe stuff.  
Kakapo for supper.  
*Blechnum colensoi*: photograph by Mike Lusk.  
*William Colenso: His Life and Journeys*: 2nd ed. expected.
- 3:9: Kay Morris Matthews: William Colenso and Henry Hill  
Peter Wells. Relics of Henry Hill  
The Napier Museum Gift  
Colenso's sketch of W: where?  
Infant baptism and salvation  
Ephemerae  
On the barque "Prince Regent"  
Simon Nathan on Jim Colenso  
Tony Gates on deer eating speargrass  
Gareth Winter on kakapo extinction in North Island  
Colenso on the death of his cousin.  
Mike Lusk. *Prasophyllum colensoi*



3:10:Colenso's Maori Dictionary: from *Nature* 1898.

Tony Gates. Te Ruahine.

Pain and punishment: sickness and sin

Donelle McKinley. The Colenso Project

Confessions of a transcriber of private letters

Come and see the tattooed sailor!!

Sarah and Wiremu.

George Woods' Colenso portrait.

3:11:Notice of AGM

Donelle McKinley: The Colenso Project: New Centre for Literary Translation.

Peter Wells: "...enough to bow down my head like a bullrush & to make my eyes  
a fountain of tears." —The Rev Kissling on the impact of Colenso's adultery.

Georg Adam Kissling

Weatherboard gothic again

Colenso's *In memoriam*, Tennyson's *In memoriam*

Standing in the desert

Establishment of the Missionaries at Paihia, engraved by de Sainson.

Why was William Colenso famous?

Garry Tee: tattoos and the Tamil bell.

Simon Nathan: "My Dear Hooker" online.

Ann Collins: WC and JWC.

Mike Lusk: *Austrolestes colenensis*.

3:12:The mistletoe

Frith Driver-Burgess. The Elusive Koroneho and the Te Reo Māori Record

Love and forgiveness at the Mission?

Conrad Frieboe's drawing of Colenso & friends

Colenso and Catchpool

The contest for a soul

*Metrosideros aurata* Col. by Sarah Featon

Merry Christmas from Mr Colenso.

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Brian Molloy. The NZ mistletoe



Above and overleaf: the New Zealand mistletoe, *Peraxilla colensoi*, photographed in 1976 at Calf Paddock, Maruia River, Lewis Pass, Canterbury, by Dr Brian Molloy.



