



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 should be emailed to the editor, Ian St George, istge@yahoo.co.nz.

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You have the Press both open and free; use it. Give your thoughts life; let all good measures be brought forward, discussed, and well ventilated.

—William Colenso, *Hawkes Bay Herald*, 1859.

Finding the Tamil Bell



The Tamil bell, found among the natives of the north in the early days of European settlement.

Bagnall & Petersen wrote (Appendix E),

This interesting relic has been the subject of discussion and surmise amongst historians since its existence first became known.... With it is a note in its discoverer's handwriting which reads as follows:—

“This antique Bell was found by the Exhibitor in the interior of the N. Island in 1836. The inscription is believed to be Javanese: it has been sent to England for translation. W.C.”

Although it has been stated that “its history, which Mr. Colenso has written, is long and interesting,”¹ we have been unable to discover any such narrative, and, if Colenso did write such an account the manuscript would appear to have gone the melancholy way of so many of his writings which have been irretrievably lost or destroyed. In view of Colenso’s keen interest in such matters it would be strange if he did not write such an account. Apart from any mention that he may have made of the discovery in his journals covering the period of his residence at the Bay of Islands, most of which are not now available, the first reference to the bell occurs in the Rev. Richard Taylor’s *Te Ika a Maui*, the first edition of which was published in 1855. Taylor lived close to Colenso at Paihia for some time, and, being persons of similar interests, they no doubt discussed together the relic and its possible origin. Colenso exhibited the bell at the New Zealand Exhibition in 1865, when he wrote the note above referred to.

It may be that Colenso provided the Exhibition authorities with some account of his discovery of the bell, as the Jurors’ Reports mention that it was “found by the exhibitor in the interior of the North Island in 1837, on which is an inscription in Tamil. The Exhibitor states that it ‘had been in the hands of the Maoris for several generations.’”²

1 Inscription on photograph taken in 1862.

2 *New Zealand Exhibition Jurors’ Reports and Awards*, 1865. p. 254.

This paper seeks only to explore the possibility of Colenso having written such an account. Readers wanting to investigate theories as to the origin and meaning of the Tamil Bell might consult Thomson [1] and Hilder [2]—both available online.

Taylor’s account

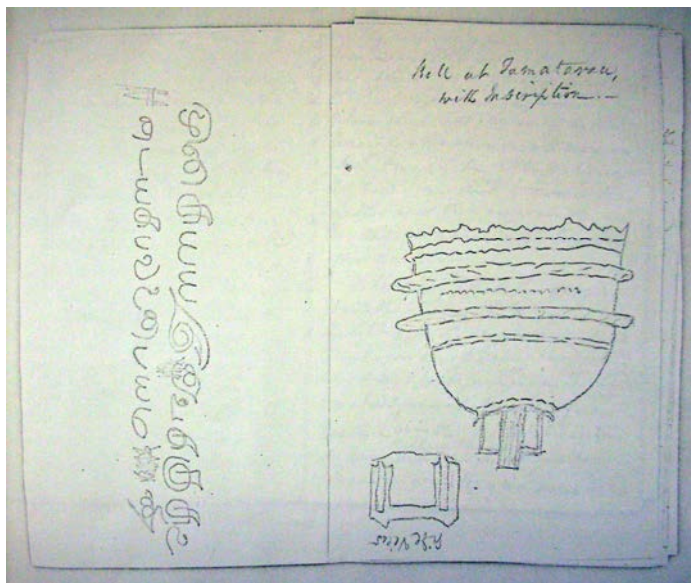
Rev. Richard Taylor was a Cambridge graduate who landed at Paihia in March 1839 and later in the year was put in charge of the mission school at Waimate. He was present at the signing of the Treaty. He remained at Waimate until 1843, when he was appointed to Wanganui. He certainly knew Colenso well, and it seems certain that he got his account first hand from Colenso. He wrote,

About the year 1839, one of the members of the Church Mission, when paying a visit to the district of Wangaree, found a party of natives sitting round a fire, where they were cooking potatoes in an old-fashioned bell. Being much struck with the singularity of the circumstance, as well as the peculiar appearance of the bell, he inquired into the way they became possessed of it. The account he received was, that some years before a great storm threw down a large tree, and disclosed this old bell under its roots, and that they had constantly used it as a pot to boil their potatoes in, stopping up a hole where the ring of the clapper had been fixed with a potatoe. The bell was immediately purchased, and I had the gratification of seeing it; the rim was jagged, as if the outer one had been broken off, which was most probably the case, as it appeared to be far too shallow for its width: there was a legend round it, which appeared to be Japanese, the characters being too square and regular for Chinese.

Colenso’s account?

There is no mention of the bell in any of Colenso’s *published* work, apart from letters to editors.

Colenso’s “bush journal” for 25 September to 12 October 1841 was



I am thinking of exhibiting my curious Bell; (which nearly 30 yrs ago I discovd. in the interior,) and other things, and I have copied the Inscription from it which I enclose, and hope you, through your sçavan friends or connexions, will get translated for me. I believe it to be in Javanese characters: the inscription is very perfect. I hope to get a photog. drawg. of the Bell itself taken very shortly, & if so, will send it to you – of course you will see that I believe you can get it translated without any trouble to yourself. The copy of the inscription now sent, is just exactly natural size, width & length.

Colenso sent the bell with other exhibits to Hector in November 1864. On 15 November the *Hawke's Bay Herald* proudly listed Hawke's Bay items at the Exhibition, including "1 Antique Bell, with inscription in Javanese characters—obtained in interior of North Island in 1837".

He wrote again to Hooker on 3 March 1865, "As to that *Bell*; I hope one (near) day to give you its history in full, but cannot just now: (it is now at Dunedin Exhibtn, exciting talk, &c "down South"). I sincerely hope you will be able to get its inscription decyphered; we are all looking out for that."

On 10 May he wrote to Hector, "In going closely over the lithog. of the Bell I find a slight deviation from my words in Catalogue, which, I have little doubt, will cause many enquiries to be made. I had said— 'I have, somewhere, written but I cannot tell where (if existing now, after 28 years,)'—and when at Auckland I wrote to some old chiefs, but, thanks to the troublous times, hitherto without answer. The words in lith. make it more certain, &c."

On 3 June he sent Hooker "2 copies of a photog. & lithog. of 'the Bell' just received from Hector; he had asked permission to have it done to send to Singapore, to a Mr Logan, who is said to be well up in such matters. Our antipodean sçavans say the Inscript. is Tamul. I

later purchased by Petersen and in turn by the Alexander Turnbull Library [3] and it contains his pencil sketch (**above**) of the bell and its inscription, on two pages preceded by an account of his visit to Tamatarau on the north side of Whangarei harbour. The label reads, "Bell at Tamatarau, with Inscription". There is no other mention of the bell in this "bush journal", nor in the later 1841 "clean copy", nor in his bush or clean copy journals for 1836; no journal has survived for 1837.

The bell remained in Colenso's possession, exciting (apparently) little interest from him or anyone else except Taylor, until a letter to Hooker of 9 April 1864,

have long known of a few of the chars. (i.e. 4th, 5, 8, 17, 21, & 23;) agreeing with the Tamul, but these are (excepting the 8th) only simple forms, which more or less would be sure to obtain in the E. language chars. The concluding words on plate (put in at Dunedin) – ‘Its history, &c, is long and interesting.’ are liable to mislead considerably – I believe I have such somewhere. I know I had 28 yrs ago but where?”

There is no more mention of the bell in his correspondence with Hooker.

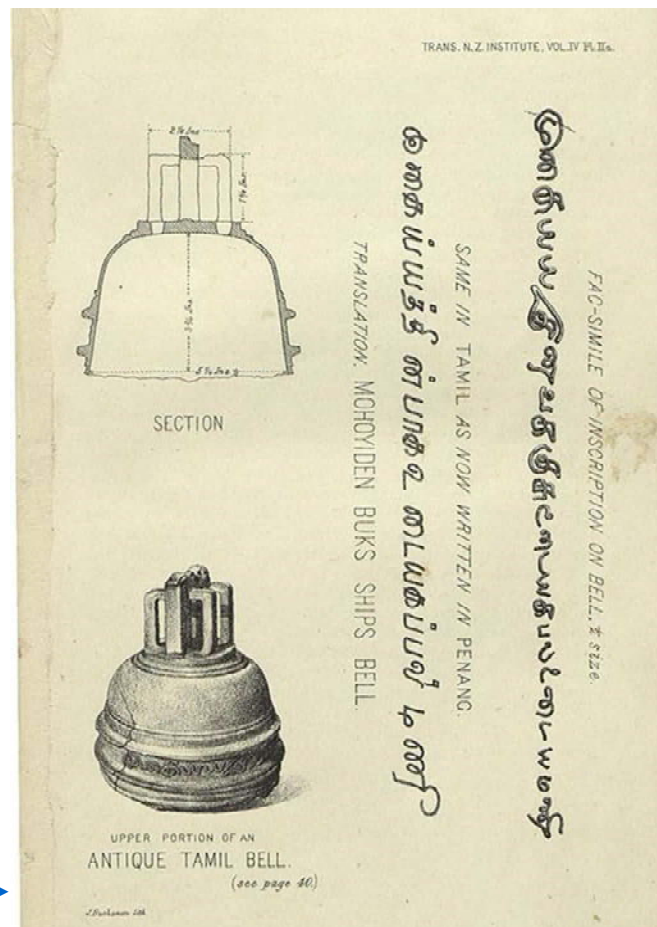
In April 1877 von Haast gave a long presidential address to the Canterbury Philosophical Institute on rock drawings and inscriptions at Weka Pass, (*Star* 6 April 1877) which he thought might be of Tamil origin, and mentioned Colenso’s bell in his address.

On 10 June 1878 Colenso spoke of the bell to the Hawke’s Bay Philosophical Institute: he hadn’t meant to, but Sturm didn’t turn up...

Mr Colenso then read a telegram from Mr Sturm, who had promised to read a paper to the meeting, and regretting his unavoidable absence. Mr Colenso said it was to be regretted that Mr Sturm had not given a longer notice of his inability to read the paper promised. He had however prepared a paper which he had intended to be only supplementary to that of Mr Sturm. It was entitled “Notes on the Metamorphoses of one of our 3 largest Moths.”

The attention of those present was then directed by Mr Colenso to an antique bell which he had discovered in the interior of the North Island of New Zealand in the year 1836. He had found it in a native village, where it was in use in a place of

The lithograph by John Buchanan in *Trans.* [1]►



worship. From the information he was able to gather he believed it had been in possession of the natives for several generations. It was evidently a ship's bell, and bore an inscription which had been copied and sent all over the world with a view to its being translated, but he (Mr Colenso) was not quite satisfied with any of the translations. It was said to be in Javanese, but to be in very ancient characters, and was thought to include the name of the ship. Reference was made to inscriptions found by Dr Haast in characters similar to those on the bell. The Chairman said that portions of the inscription suggested an Arabic origin, and if that were the case it would not be likely to date beyond the 12th century of this era.

Mr Colenso then produced a number of fine specimens of the bones of the moa....

In a letter dated 28 April 1879 Colenso offered the bell to Hector to take to the Sydney Exhibition, and sent it on 27 May, referring to it as “the ancient Asiatic Bell”.

In 1885 Haast asked to exhibit the bell and Colenso replied (28 August), “I note what you have said, again, re the bronze Bell, &c.—and I think I must let you have the Bell for your great Exhibn; in my doing so I shall have to write something about it.”

Conclusion

Colenso said in 1865, “I have, somewhere, written (the story of finding the bell) but I cannot tell where (if existing now, after 28 years)”. So he thought he had found the bell and written about its discovery in 1837. His note with the bell says 1836, as he also told the HBPI in 1878. His drawing of the bell is in his 1841 bush journal.

Taylor wrote that it was being used as a cooking pot, Colenso told the HBPI it was being used in a “place of worship”.

His memory of the discovery is uncharacteristically vague, and it seems quite possible its significance escaped him for years.

About 1861 he wrote to “some old chiefs”, presumably to check on the story, but got no answer. In 1865 he hoped soon to tell Hooker its history—but never did. I can find no published account. The *Transactions* reported only the “Moa” part of his 10 June 1878 presentation to the Hawke’s Bay Philosophical Society.

In 1885 when Colenso lent a cast of the bell to Haast [4], he sighed that he should have to write something about it. I can find no evidence that he did.

If during the early days in Northland, he did write an account of finding the bell, he did not recall it well, nor did he record having later come across that account among his papers: if it did in fact exist, it was lost when he died.

If he wrote a later account, it is remotely possible it may still exist.

References

- 1 Thomson JT 1871. Ethnological Considerations on the Whence of the Maori. *Transactions*, Vol. 4, p. 40. A reviewer for the *Nelson Examiner and Evening Chronicle* remarked, “We shall be curious to hear more of that interesting relic, the antique Tamil Bell, referred to by Mr. Thomson, and trust that its owner, Mr. Colenso, may be induced at some convenient time, to favour us with its history through the medium of the Institute’s ‘Transactions,’ for we anticipate it may cast some further light on the subject we are now considering.”
- 2 Hilder B 1975. The story of the Tamil bell. *JPS* Volume 84 No. 4 p 476-484.
- 3 Alexander Turnbull Library MS-Copy-Micro-0485-5. Original at 86-104.
- 4 Colenso W 1893. Notes and Observations on M. A. de Quatrefages Paper “On Moas and Moa-hunters,” republished in Vol. XXV., *Transactions* New Zealand Institute. *Transactions of the New Zealand Institute* 26: 498-513.

Suppressio veri, suggestio falsi

It has been said, That he who would aspire to the high title of Historian should be possessed of the temper of impartiality & the predilection for truth & Charity—and they are seldom found apart—absolutely needful for such an one; how much more then a Bishop sitting as a Judge!

Rev. William Colenso to Rev. Robert Cole 28 October 1853.

Truth and lies

If justice is to be done the courts must hear truthful witnesses so they require them to tell “the whole truth” (ie, leaving nothing out) as well as “nothing but the truth” (ie, telling no lies). Sins of omission are specifically proscribed along with sins of commission.

The two are not so easily separated, as the Latin phrase *suppressio veri, suggestio falsi* implies. Suppression, of itself, is falseness.

Suppressio veri literally means suppression of the truth.... and so describes a kind of lying in which facts which ought to be made known are kept hidden so that the true state of affairs is misrepresented. Suppressio veri is almost always accompanied by its twin Latin phrase, suggestio falsi. Both are ways of lying without explicitly saying something which is untrue. Rather, the truth is deliberately not brought to light while that which is untrue is implied but never openly stated.

Philip Gooden. Faux pas? a no-nonsense guide to words and phrases from other languages. Bloomsbury Publishing, 2007.

It is an expression Colenso used in his correspondence. For instance he wrote to William Williams (28 November 1853, after Selwyn had dismissed him from the clergy),

You do not, Sir, know the whole matter, nor is it likely that you (or any one in these islands) ever will....

You know well the vast difference which even a suppressio veri makes in a story, how much more then a suggestio falsi! but when both of these exist, and are also viewed through the colored glasses, or a lens of high power, the alteration and distortion are immense.—

Revising history—the Williams version

On 1 January 1896 Colenso wrote to Harding,

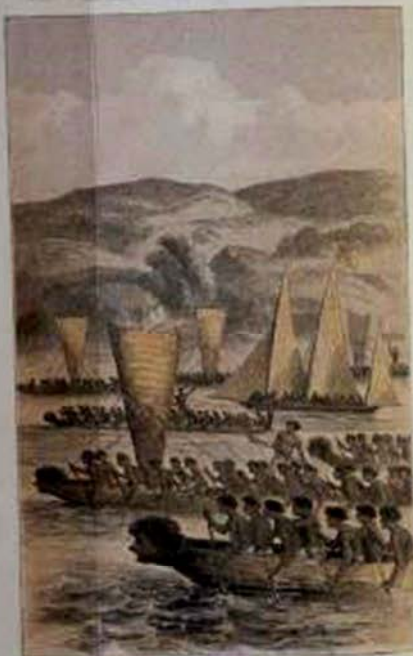
Did you ever see, “Christianity among the New Zealanders”, by Bishop Waiapu, 1867?—You would scarcely believe it, but it is a fact; his book deals with this East Coast in particular but never a single mention of or allusion to me, neither of my 20 years labour. Only once—in a few words—the press at Paihia is alluded to: and yet, as it could not be denied or hid, the wondrous change in the Maoris is attributed to the New Testament & other books. To me—it is a most unvarnished book: I was fool enough (seeing it advertised) to get a copy through Craig cost, 10/- —a small 12mo., 380 pp.—and, like all other books published by or for them (the Williams clan) full of laudation of themselves. I could say a good deal on this head.—

This was *Christianity Among the New Zealanders* (Seeley, Jackson, and Halliday, 1867) in which William Williams famously failed to mention Colenso.

CHRISTIANITY
AMONG THE
NEW
ZEALANDERS

BISHOP
OF
WAIARU

SMITH & CO.



WAR CANOES AND MOUNTAIN BUILT.

CHRISTIANITY
AMONG THE NEW ZEALANDERS.

BY
THE RIGHT REV. WILLIAM WILLIAMS, D.C.L.

BISHOP OF WAIARU.

WITH SIX ILLUSTRATIONS.

SMITH, JACKSON, AND HALLIDAY, 24, FLEET STREET,
LONDON. MDCCLXVII.

In a recent blog Peter Wells quoted Janet Malcolm, “The pose of fairmindedness, the charade of evenhandedness, the striking of an attitude of detachment can never be more than rhetorical ruses.”

Other historians have suppressed similarly. Rev. Richard Taylor, referring to Colenso’s journey to the far north with Allan Cunningham, mentions him only as “one of our missionaries”; and in referring to his finding of the Tamil bell, as “one of the members of the Church Mission” (*Te Ika a Maui* Wertheim & Macintosh, 1855).

Gwil Colenso emailed,

Reference to William Colenso by name has been similarly expunged from other accounts—even recent ones. Elizabeth Ludbrook’s pamphlet Paihia 1823 also makes no mention of William Colenso by name and says that William Williams “was instrumental in having a Printing Press installed in Paihia by the CMS on which the gospels were printed in the Maori language.”

The CMS also avoids reference to him where possible. In Vol 1 of Eugene Stock’s history of the CMS: p358, “W. Williams had completed and revised the Maori New Testament and prayer book, and many thousands of copies had been printed and sold.” No mention of who printed them here!

Later, Stock just about manages to mention him by name but even then it is the printing press that is the subject of the sentence, not him: p444, “In 1836, W. Williams had completed the translation of the New Testament and a printing press was busy, under a printer sent out by the society, Mr. Colenso, in producing thousands of copies.” Funny that the press “was busy” [!] “producing thousands of copies”—

“under” [!] Colenso. What a contorted way of saying that Colenso did the printing!

I agree, this is all part of a strategy to expunge, as near as possible, William Colenso’s name from the records because of the “scandal”. At its extreme, I would say the aim was to make him an “unperson” in the Orwellian sense. It also reminds me of the photos of the Central Committee of the Soviet Communist Party under Stalin, from which, in later versions, certain faces had mysteriously disappeared.

Peter Wells emailed,

When I was writing The Hungry Heart it was a phenomenon I was aware of all the time and to a certain degree the book was a conscious attempt to write Colenso back into the picture.

The rupture point (I believe) was the birth of Wiremu, which gave various people a “legitimate” reason to write Colenso out of the picture. Having said that, his difficult spiky personality offended people and made him an almost natural outsider. For example in the W. Cotton journals, which give such a vivid view of life at Te Waimate, he is barely mentioned at all.

In Journey to a Hanging I comment how William Williams in particular did almost anything rather than mention Colenso by name (in letters). When he was referring to Colenso’s Fiat Justitia or Colenso’s opinion on Kereopa, Colenso’s actual name is left out of the correspondence (to D. McLean for example). It was as if the sheer mention of Colenso’s name was anathema to Williams.

This was followed through by other people generally, in an obedient kind of way.

Leaving out Colenso's name was telling only part of the story: it was suppressing the truth and thus suggesting something untrue: it was "unveracious". In a word, lying.

The best that can be said is that it was well-intentioned lying (ie, for the sake of the church it's better if people forget all about Colenso). In 19th century colonial New Zealand, many had unsavoury events to hide and respectability was plainly more important than honesty.

But honest people have always believed the means used should be judged separately from the end sought. Noble cause corruption is still corruption.

We begin to understand why Colenso named his own historical booklet *The authentic and genuine history of the signing of the Treaty of Waitangi*. Too much New Zealand history had been neither authentic nor genuine, written by authors whose work betrayed their biases, who possessed neither the *temper of impartiality nor the predilection for truth & Charity to aspire to the high title of Historians*.

The good historian, then, must be thus described: he must be fearless, uncorrupted, free, the friend of truth and of liberty; one who, to use the words of the comic poet, calls a fig a fig, and a skiff a skiff, neither giving nor withholding from any, from favour or from enmity, not influenced by pity, by shame, or by remorse; a just judge, so far benevolent to all as never to give more than is due to any in his work; a stranger to all, of no country, bound only by his own laws, acknowledging no sovereign, never considering what this or that man may say of him, but relating faithfully everything as it happened.

— Lucian, c. 170 A.D.

Regina v. Colenso

The Auckland newspaper *Daily Southern Cross* of 15 July 1862 reported on the outcome of a Civil Commissioner's hearing under the Native Land Purchase Ordinance, of Colenso's continuing occupation of the land at Waitangi.

(FROM THE "HAWKE'S BAY TIMES," JUNE 26)

INDIGNATION and astonishment the most intense and unbounded, have been felt and expressed by one and all of the inhabitants at Port Napier at the proceedings in the Civil Commissioner's Court on Monday last, in the case of *Regina v. Colenso*. Seldom, indeed, has it been our lot to witness such a unanimity of feeling on the part of the people, as has been displayed on this occasion, it being most clear to all that were present at the hearing of the case, that the whole proceedings were a mockery, and had not the slightest effect on the decision of the Commissioner, which appears to have been as certainly determined on before the hearing, as it was given afterwards.

Our constant readers are well aware that the vigorous and stringent execution of the Native Land Purchase Ordinance, has always had the entire force of our advocacy, whether it be taken as connected with a *true* Native Policy, as teaching the Maories the reality of the Pakeha's laws, or as more directly connected with our own provincial political system, and the revenues derived from the land fund, and we need only refer to certain of our issues some eight months ago, wherein was discussed the question of mock trials of the squatters, under the auspices of our late Superintendent—for proof of this, and had it been the aim of the Civil Commissioner to revive and enforce this Ordinance, truly and impar-

tially, we should have felt bound to have expressed our approval of this line of policy, but we feel constrained to raise our voice to protest against the violation of all principles of law and justice, which has just been exhibited before our eyes, and which throws the other cases (mockery as the whole proceedings were) entirely into the shade. In one respect, a parallelism can be seen to exist between this last case and those we have referred to, as both alike were undertaken for party purposes, it having been distinctly avowed by the late Superintendent that his aim was to get the law declared invalid, and therefore such evidence *only* was brought to bear as was insufficient to insure a conviction in several cases, although the facts were well known and could have been readily proved if such had been desired. In this last affair, party purposes was, no doubt, the guiding motive, but beyond this the parallel fails, as the end was different, which was *now* to convict, and the Ordinance is, in consequence, found to be just as easily worked as it was difficult before—a conviction being readily obtained, not only without evidence, but in spite of evidence the most positive to the contrary.

Could we but be convinced that it is the intention of the General Government to bring the Ordinance to bear on the squatocracy, we would gladly aid them to the full extent of our power, being well convinced that (late in the day as it now is for this) such is the best possible course that can be pursued, that is if the Government has any intention of affording to the native race a proof of the reality of British law, and this, whether the new institutions are to be brought to bear on them or not ; there is, however, not any, even the slightest, reason to believe that such is the ease, as, if it had been, they certainly would not have commenced their proceedings against one whose case was, (*a priori*) to say the least, of a doubtful aspect, while there are so many others

about which there could not be entertained any doubt whatever, but which, could readily have been proved, and one of which, as is currently believed, lies so very near to the interests of the Commissioner himself. It is of no avail to disguise the truth, which is brought out solely by the Commissioner's conduct in the late case, and is fully sufficient to warrant all that can be said in its condemnation.

We have, on several occasions, found if necessary to expose the new Runanga system, in which native chiefs are permitted to sit in judgment on cases in which, from the very nature of the tribal system, they are parties interested in their own decision, but, as we now find the same principle brought into our own Courts, and a Civil Commissioner is appointed to act in certain cases as sole and irresponsible judge, when his own hands are defiled by the same act he there condemns, it becomes a duty to expose such a state of things, and a crime to be silent.

The facts proved in this case of Mr. Colenso's were (as is now pretty well known) that the land in question was really and truly ceded to the Crown by the native owners (in trust) for the Church Missionary Society ; that the consent of at least two Governors of the colony had been given to such cession ; that since that time it has been held in trust on behalf of the said Society by three missionaries in the colony, and therefore is clearly not now native land; further it was proved, *by a witness for the prosecution*, that the natives had acknowledged the ownership of the missionaries, and pointed out their *boundary line* to him. It was further proved that it had been surveyed for the Society by Government officers, and that the memory of a material witness who could easily have corroborated this—*conveniently* failed him, as to this being the block surveyed, he admitted, on cross examination, that it was *somewhere in that direction*, well knowing that *that is the only* land in that neighbourhood that the officers

of the Government *could have* gone to survey !!! So that the admission of a knowledge of the fact might quite as well have been made at once. Further than this it was shown that the land was not held by lease or otherwise under native owners ; nor was there any proof that the accused had occupied, or even *been on* the land during the period of six months, included in the information, the only shadow of evidence against him being that of Mr. Tiffen, who proved him to have declared his inability to remove his property from the land without great loss, (?) and his own admission that he was willing to give up the property to the trustees (not natives) on receiving proper remuneration for his outlay upon it. In the face of this evidence, which we have fairly, though briefly, stated, the Commissioner decided that the land was *native property*, and was occupied by defendant. He therefore inflicted a fine of £5 and required defendant to give the property over to the native owners !!!

Now, casting aside, as altogether worthless, such a decision, and depending on the evidence given in the Court, that the land is the property of the Church Missionary Society, held in trust by certain parties before referred to, and not (at this time) entering into the legal bearing of the case, it seems pretty clear that the aforesaid trustees are somewhat passing the boundary of their duties and their privileges in agreeing to restore this property to the natives, without the consent of the owners being first obtained, especially as the procuring of such consent is very doubtful *if applied for before the execution of the deed*, the Society being already aware of certain facts—such as that Mr. Colenso is in possession of a portion of the property, and that he has expended a considerable outlay upon it, and they have (in all probability) from these considerations permitted him to remain in possession. In any case, it would be only right to refer the matter to the Society previous to taking action here.

We have already alluded to the feeling of indignation, first manifested in court by a universal hissing on the announcement on the Commissioners decision, and since by the subject becoming the general topic of discussion in all parts of the town. As might have been supposed, it gradually became embodied in a desire to hold a public meeting, at which the sentiments of the people might be freely expressed, and, as the Council Chamber is by far the most eligible building for such a purpose, application was made to His Honor the Superintendent for its use, but this was refused. The late Puketapu affair was in all conscience bad enough, where a willing servility was too readily shewn by our Provincial authorities to obey the instructions (or commands) of the Fox Government; but even in this point that affair is left far in the rear. It seems that all our “grave and reverend signiors,” up to His Honor the Superintendent himself, are become the willing tools of this party, the reason given by His Honor for the refusal to the people of the town of the use of their own Hall, the Council Chamber, for the purpose of their meeting therein, being that the late prosecution having been undertaken by the instruction of the General Government, a public meeting for the purpose of condemning such prosecution would be acting in opposition to them Most astonishing it is to *free* men, that *anything* having the outward form of humanity can so far sink its own individuality as to become the mere puppet of others, in station for a short time some thing over them, acting and speaking only as the strings are pulled by their masters. Certain it is to us that nothing short of military discipline could effect this, while it can and does it, making its victims the slaves of all those above them, and the tyrants of all subordinate to them. The abuses of a net work of military and ex-military justices, magistrates, and governors, have always been great, and often most severely felt by the colonists, and have from the first establishment of

the colony cried aloud for reform. With such men there is always a leaning to of old habits and customs, and a tendency to adapt the military *regime* to the institutions of civil society, to which they are altogether inapplicable. But we fear our governors know too well their use to quickly discard them, and yet until this is done we must be content to be the *slaves of slaves*, for it is certain that the timing of the soldier cannot be readily cast away, and the freedom of the man asserted. Can the Superintendent not see that public feeling will find its vent, and that the decision of the Commissioner will be discussed *volens nolens*, and that it would have been better to have had such meeting under his own superintendency and control than that, lacking this, it should go to a further extreme. His refusal to preside at a late public meeting, lest he should offend “the powers that be,” is not yet forgotten by the people of Napier.

Such was the general indignation at Colenso’s treatment by Colonel AH Russell, Civil Commissioner and runholder, that a big-city paper like the *Daily Southern Cross* repeated both Hawke’s Bay newspaper reports of the same matter, in the same issue.

(HAWKE’S BAY HERALD, JUNE 24.)

The proceedings in the Resident Magistrate’s Court, yesterday, evoked a strong expression of indignant feeling from the bystanders. In that expression we fully concur. Whatever may be thought of the merits of the question pending between Mr. Colenso and the representatives of the Church Missionary Society, there can be no diversity of opinion as to the mockery of justice which has just been exhibited. In the first place, we doubt whether the court of the Civil Commissioner has attained such a legal status as to qualify it to supersede the Bench of Magistrates, and to constitute itself, at its discretion, a sole and irresponsible tribunal. If it has, the iniquity

of such a state of things will work its own cure. Secondly, we have had the humiliating spectacle of one person who is interested, or believed to be, in the occupation of native land, sitting in judgment upon another who, if in the occupation of land for which no Crown grant has been issued, has yet a colourable pretext for so doing, which the other has not. Thirdly, the case, in the opinion of every unprejudiced person in court, completely broke down. The information was unsupported by a tittle of evidence, yet judgment for the prosecution was given as glibly as if—well, as if the weight of evidence had been wholly on the other side. Fourthly, the fine imposed was *mercifully* fixed at such a rate as to preclude the defendant from entering an appeal! The fine was £5—that of John Morrison, fixed at £5 5s, would have given Mr Colenso an opportunity of testing this specimen of justass’s justice ; but an appeal did not suit the book of the present ministry, and their willing instrument effectually shut the door. It is with pain we write thus strongly; but we feel that it is called for. We are rapidly drifting into a state of serfdom to the Maoris and their maudlin protectors ; from which, if we would extricate ourselves, we must not be “mealy mouthed.” We have not done with this subject.

The *Herald* muddled the issue with its rant against Māori, and as Bagnall & Petersen pointed out (Part Four, Chapter 3), the newspapers were wrong in blaming the Ministry entirely. They passed over the invidious role played by the church, in the sly person of William Williams, Bishop of Waiapu, behind the scenes—“*This Christian Bishop*” Colenso called him with biting sarcasm.



William Williams

Te Whare o Neho

Grant, Rev. G., R.C.C., Chapel House	
Dornie	
Hossack, J., banker, 13 Caroline st.	
Dornie	
Maciver, Rev. Peter J., The Manse	
Macleod, John N., teacher, Dornie	
Munro, Miss, teacher, Inverinate	
KNOCKBAIN (MUNLOCHY, ROSS-SHIRE).	
Brodie, Dr. R., Viewmount, Munlochy	
Barless, Charles, factor, Munlochy	
Colenso, Ridley L., Whare O'Neho,	
Kessock	
Dow, Rev. John, The Manse	
Dransfield, Rev. H., Arpafecellie	
Edwards, J. J. H., Craigton Cottage	
Forbes, J., teacher, Upper Knockbain	
Fraser-Mackenzie, Mrs B. A., of Allan-granga	
Fraser, Mrs, Craighill	
Harvey, Wm., teacher, Munlochy	
Macdonald, D., of Kessock	
Maciver, Rev. A., F.C. Manse	
Mackenzie, Col. (Trs. of), of Kilcoy	
Maclean, R., of Drynie	

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This 1911 list of Scottish householders suggests Ridley Latimer Colenso was living with that little known Irishman Whare O'Neho, instead of in the very substantial Arts & Crafts house, Te Whare o Neho, bought and renovated in 1901 with his inheritance from his father, Rev. Wm Colenso.



Photograph July 2014 by Gordon Sylvester on the next page (the conservatory, sundial and steps are recent).



Kessoek House (Te Whare o Noho) in 2014: photo Gordon Sylvester

STOP PRESS!

Te Whare o Noho is for sale! offers considered over £1,200,000. You can download the particulars at <http://www.rightmove.co.uk/property-for-sale/property-45104335.html>.

The agent tells us (in alluringly attractive real-estatespeak, elegantly enhanced by sympathetically spectacular adverbs and adjectives),

The original Victorian house was built in 1883 and, at the turn of the 20th century, a substantial extension was undertaken giving the property, externally, the memorable veranda and turret features which are quite unusual in the area, and internally, enduringly attractive and exceptional arts and crafts features and finishes. The accommodation was, as a result, graciously enhanced and a relatively modest house became an iconic dwellinghouse. A major refurbishment some 20 years ago sympathetically updated the accommodation and introduced modern facilities and comforts as well as re-designing the many Victorian back areas to form a kitchen befitting a house of this quality. The more recent addition of a stunning sunroom completes a home of the highest calibre.

Entering through an ecclesiastical styled door, then double wooden doors with charming feature stained glass panels, the hospitable ambiance of Kessock House welcomes you within the spacious, wood pan-

elled reception hall with its stone open fireplace, seating areas and the splendid staircase with the backdrop of magnificent stained glass windows. The formal drawing room elegantly enhanced by the original wooden mantel, two alcove areas from one of which a French window opens to the terrace, is a beautifully relaxing space. Through a curtained opening from the reception hall lies the warmly decorated formal dining room. The family sitting room and library is located in the heart of the house with doors to both dining room and kitchen and has charming individual features including an unusual fireplace and bay window overlooking the garden and Firth.

Created from an array of pantries and sculleries, the kitchen is substantial with oil fired Aga, supplemented by an electric oven and induction hob, fitted with integrated fridge, freezer and dishwasher and custom fitted wall and floor units. Double doors open to the spectacular sun room which indulges the view of the garden as well as the Beaulieu Firth and beyond, giving dolphin watching opportunities. The room is currently laid out with seating and dining areas and an alcove with wall mounted television. Completing the ground floor accommodation are a utility room, fitted with wall and floor units, a ceiling mounted clothes pulley and with space for washing machine and tumble dryer; a guest toilet; and a large storage cupboard, housing the controls for the music

system which is wired throughout the ground floor.

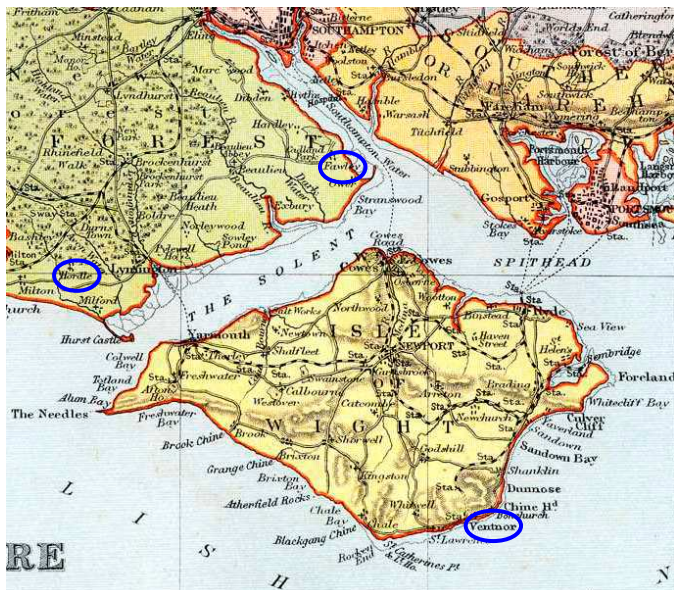
At first floor level, the master bedroom is bright and spacious with an attractive raised sitting area within the corner turret, fitted wardrobe and traditional press, with safe. A private en suite is fitted with roll top bath, shower cabinet, wash basin within custom built unit and wc. There is direct access from the master bedroom to the veranda which wraps around the east and south sides of the house. The study is an excellent workspace with French doors within a bay opening to the veranda and an electric stove fitted within the original fireplace. There are three further bedrooms within the Victorian section of this floor. The largest benefits from a bay window with impressive views to the south and a further access to the veranda. The second double lies to the rear of the building with windows on two aspects and the third is a charming single bedroom with high level window to the veranda. The family bathroom with roll top bath over which a shower is installed, wash hand basin and wc, lies to the rear.

A delightful suite has been created from the attic rooms comprising a sittingroom, double bedroom and shower room.

There is access to two cellars, one of which is substantial, housing the oil fired central heating boiler and the hot water cylinder and easily useable as storage.

Latty lit the stairwell with stained glass bearing his initials; a niche in the main chimney also carries his and Maud's initials.





Latty and Maud in Hampshire

Ridley Latimer Colenso and Maud Cordelia Hamilton were married in 1875 at Cambridge; he graduated MA in 1879 and in that year their daughter May was born in Northallerton, Yorkshire. In 1881 they were living at Grove House in Ventnor (map above). [Second cousin Frances Ellen Colenso died of TB in the hospital in Ventnor in 1887; she caught it from nursing a soldier in South Africa].

On census night 1881 Latty and Maud had a visitor from North Allerton, one Mary Jefferson, b.1862. She was of the Plantagenet line of the Blood Royal and married Dr Sylvester Richmond in 1886, his second wife. He had five children from his first marriage, two of whom migrated to New Zealand and died here. She bore him two more.

Later Latty and Maud lived at Hordle (1891 Census)—and Fawley (1901 Census) where they had returned, after sorting out his father's estate, to live briefly in a cottage on the shore of Southampton Water, before moving to Kessock (map below).



*I stood upon the hills, when heaven's wide arch
Was glorious with the sun's returning march,
And woods were brightened, and soft gales
Went forth to kiss the sun-clad vales.*

