



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.

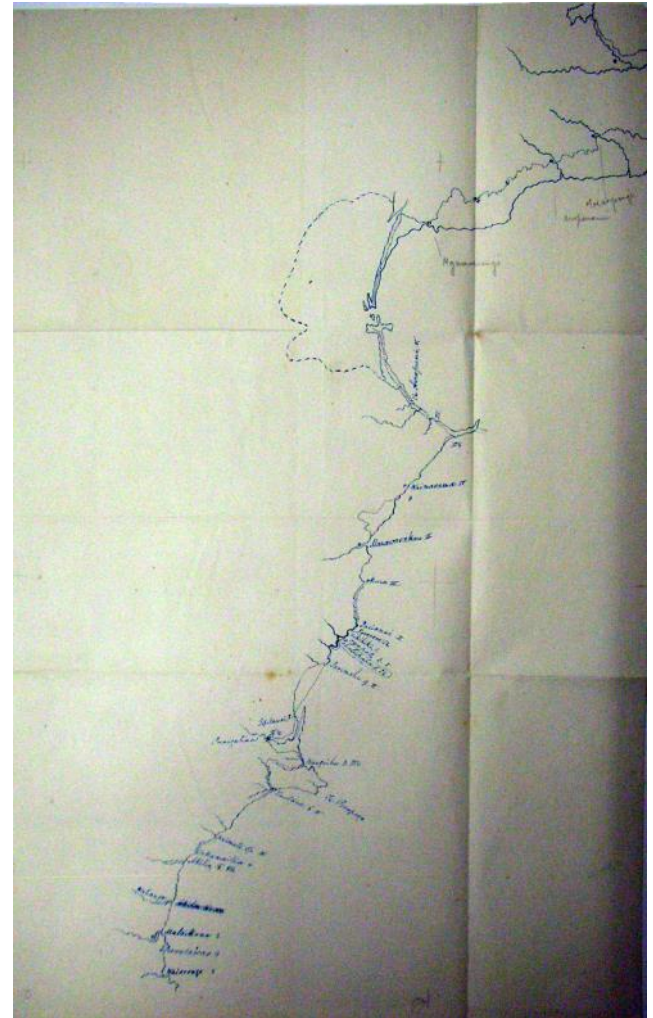
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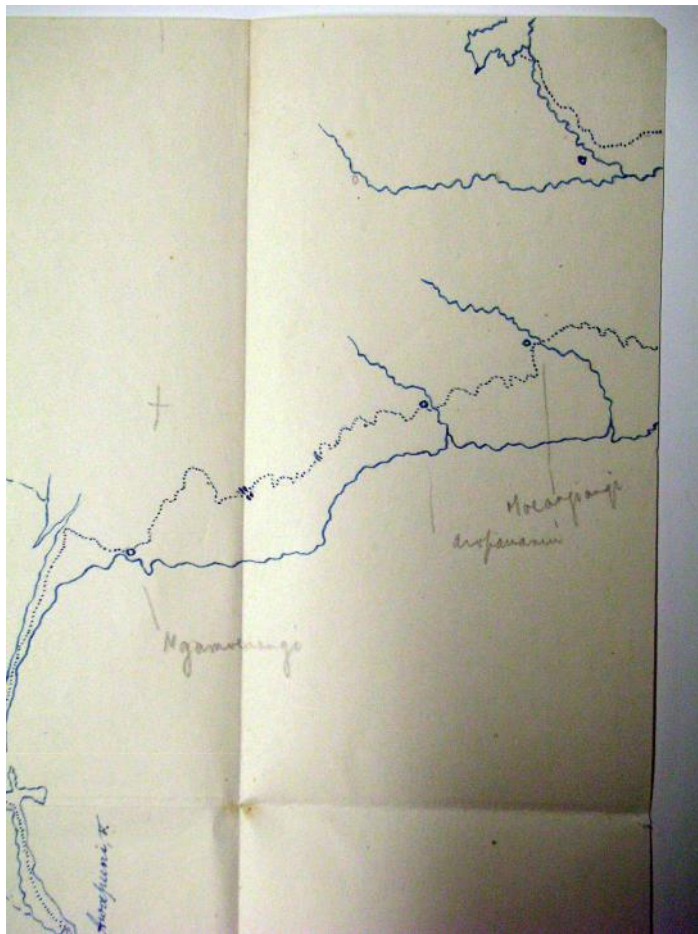
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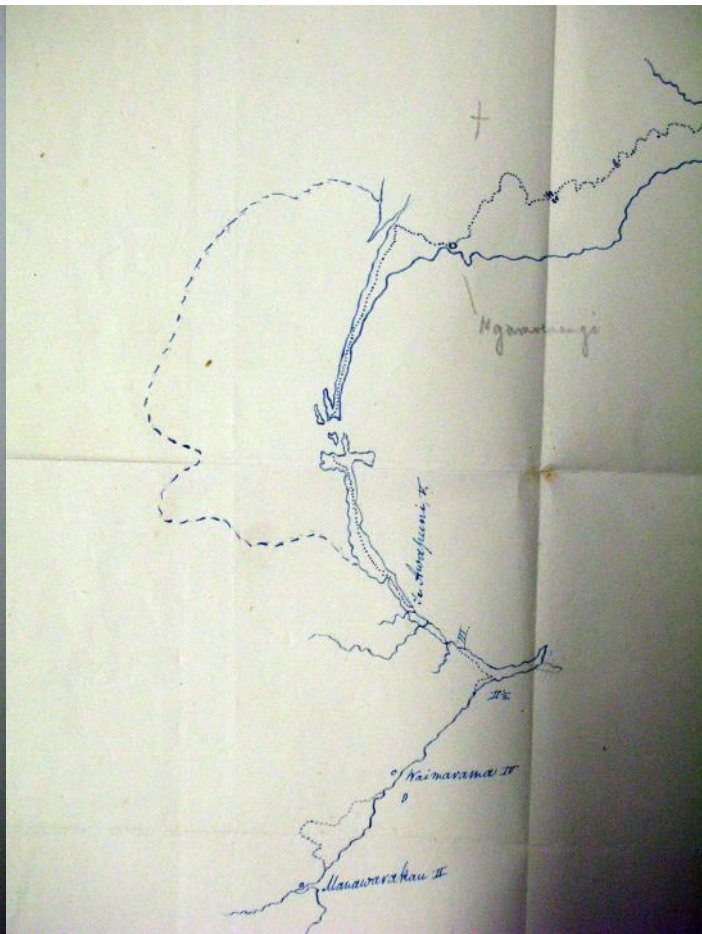
Colenso's Hawke's Bay map ►

This original map by William Colenso is among the treasures in the AG Bagnall papers in the Alexander Turnbull Library (ref 88-103-1/05). It is important because it shows the locations of several villages no longer extant, as well as the routes Colenso took on his journeys. Details are shown on the next few pages.

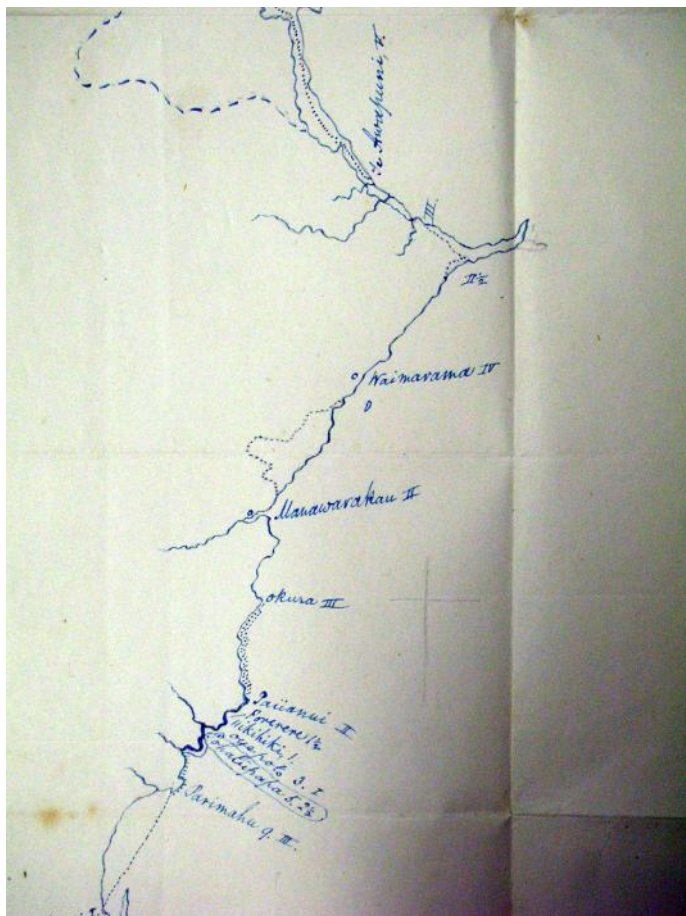




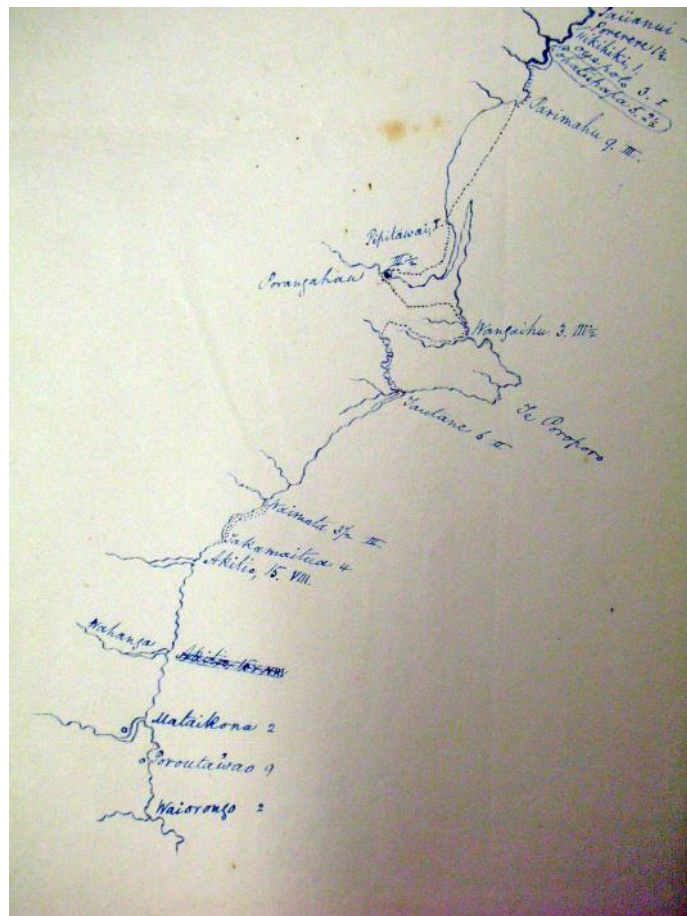
The route to Wairoa and Waikaremoana showing Ngamoeangi, Aropauanui and Moeangiangi



Hawkes Bay, showing how the rivers and harbour were then and the location of Te Awapuni mission, Waimarama and Manawaraka.



Cape Kidnappers and south to Parimahu (Black Head)



By canoe from Black Head to Pipitawai, inland to Porangahau, by coast to Whangaeahu, inland across Te Poroporo (Cape Turnagain) to Tautane, down the beach to Akitio, Mataikona, Waiorongu etc. Castlepoint just off the map.

The *Cyclopedia of New Zealand* Volume 6: Taranaki, Hawke's Bay & Wellington Provincial Districts, 1908:

The Rev. William Colenso

The Rev. William Colenso was a distinguished New Zealander, who gave upwards of sixty years of useful life to his adopted country. He was born in 1811, at Penzance, Cornwall, England, and was a son of Mr. Samuel May Colenso, and first cousin of the late Bishop Colenso, of Natal. He was educated privately at Penzance, learned printing and bookbinding in his native town, and subsequently worked as a compositor in the book-printing office of Messrs Watts and Son, of Crown Court, Temple Bar, London. In the year 1833 the Church Missionary Society, feeling the need, through their missionaries in New Zealand, of a printing press in this country, where all errors might be corrected on the spot by those familiar with the Maori language, appealed to their supporters with a view to securing the services of a missionary printer; and Mr. Colenso, on the recommendation of Messrs Watts, and after the usual preliminary examination was appointed to this position. On the 3rd of January, 1835, he landed at the Bay of Islands. On opening his boxes, however, he found that he had no cases, leads, rules, ink table, roller stocks, nor frames, lye brush, potash, and, worst of all, no paper. Fortunately, he had provided himself with a composing-stick, the resident missionaries had a little writing paper among their stores, and his ingenuity enabled him to supply other requirements. On the 17th of February, 1835, he worked off, in the presence of admiring spectators, the first copy of the first book printed in New Zealand—the Epistles to the Ephesians in Maori language. In December, 1837, Mr. Colenso printed, amidst many difficulties, the New Testament in Maori. If the printer of to-day were asked to produce a volume of the New Testament in the Maori language, single-handed, and with even the best

appliances that were available in the Old World seventy years ago, he would sicken at the thought. But the father of the New Zealand press had to surmount difficulties tenfold greater than those indicated by the above supposition. Time seems to have been the only thing to go slowly in those days; eighteen months could slip by comfortably while an order despatched from New Zealand was being fulfilled in London and sent to its destination. Yet all this time Mr. Colenso was turning out printed work, which, under the circumstances, reflected upon him unlimited credit. At the same time he was learning the Maori language, and performing the arduous duties of an ordinary missionary. For many years past Mr. Colenso had been the only surviving European who was present and took part in the signing of the Treaty of Waitangi. Fortunately he was indefatigable in keeping up his diary, and from these notes he was able to write for the Church Missionary Society a full and true account of Governor Hobson's arrival, and the interesting proceedings consequent thereupon, and the account was afterwards attested as correct by the late British Resident, Mr. James Busby, who was present officially on that great occasion. This "History" of the signing of the Treaty of Waitangi was copied by Mr. Colenso in 1890, and printed by the Government for general circulation. Mr. Colenso had been in New Zealand about five years, when the advent of Captain Hobson, the first Governor, marked a new departure in the history of the country, and during the whole of that time he had been working at his occupation of church printer, producing several other books, both small and large, in thousands, the principal ones being the "Common Prayer of the Church of England," 372 pp., 12mo., and the "Gospel of St. Luke," 68 pp., 12mo. Among many important acts of assistance rendered by the missionaries to the new Governor, the work done by Mr. Colenso was by no means the least. With his own hands—unlike the Government printer of to-day—the typographical missionary printed the Proclamation and the Treaty itself, besides much other Government

work, including the first "Government Gazette" issued in the colony. Prior to this the Maori Testament of 356 pp., 8vo., had been entirely "set up" by Mr. Colenso, and with such assistance as he could get, no fewer than 5,000 copies had been printed, and a large number of them were bound by himself. It was the first edition of the New Testament printed south of the equator in any language, and only one copy of it is now known to exist, and was in Mr. Colenso's own possession. As a "legislator," Mr. Colenso's abilities were recognised by his election, in 1861, to the General Assembly, as a representative of Hawke's Bay, and he remained in Parliament five years. As a debater his weight was felt also in the Hawke's Bay Provincial Council, where he held the office of provincial treasurer, and as a scientific man he towered high on the list of celebrities. As a botanist he was in the front rank, with a world-wide reputation. Speaking of Mr. Colenso's scientific achievements, the "Inland Printer" said: "He is a Fellow of the Linnean Society, and a few years ago was elected a fellow of the Royal Society, in recognition of his distinguished services in the cause of botanical science. He was the first to identify the fossil bones of the long extinct moa as those of a gigantic bird, and very accurately indicated its place in the animal kingdom. On the subject of ferns, lichen, and the humble but beautiful hepaticæ, he is one of the greatest authorities. On the subject of Maori history and tradition there is only one other man—Sir George Grey—who will bear comparison with him as an authority. He has in manuscript a voluminous lexicon of the Polynesian language, which he was commissioned by the Government many years ago to write. The work was approaching completion when a change of administration reversed the order, and succeeding Governments have declined either to carry out the work officially, or to permit the author to find a private publisher. Mr. Colenso was one of the founders of the Hawke's Bay branch of the New Zealand Institute, and has always been the largest and most valued contributor to the 'Transactions' of that aux-

iliary branch. For precise, exact, and well-authenticated information his 'Contributions towards the Better Knowledge of the Maori People,' Excel all that has been written or collected by any other writer." Mr. Colenso removed from the Bay of Islands to Hawke's Bay in 1844, which place he had also visited in the preceeding year, having been stationed at Port Ahuriri as the resident clergyman of the district by Bishop Selwyn. Among many positions filled by him since that time was the inspector of schools for Hawke's Bay. He published many valuable books which will live to his memory while the language lasts. During his missionary days, Mr. Colenso became thoroughly acquainted with the North Island, for he traversed the whole of it on foot from Cape Terawiti, in Cook's Straits, to Cape Maria Van Diemen, besides frequently travelling over both the east and west coasts, and more than once crossed the great dividing range, the Ruahine Mountains. The reverend gentleman continued to enjoy good and hearty health almost up to the time of his death, which took place on the 10th of February, 1899, in his eighty-eighth year.



THE LATE REV. W. COLENZO.

Cleaning up at Waitangi

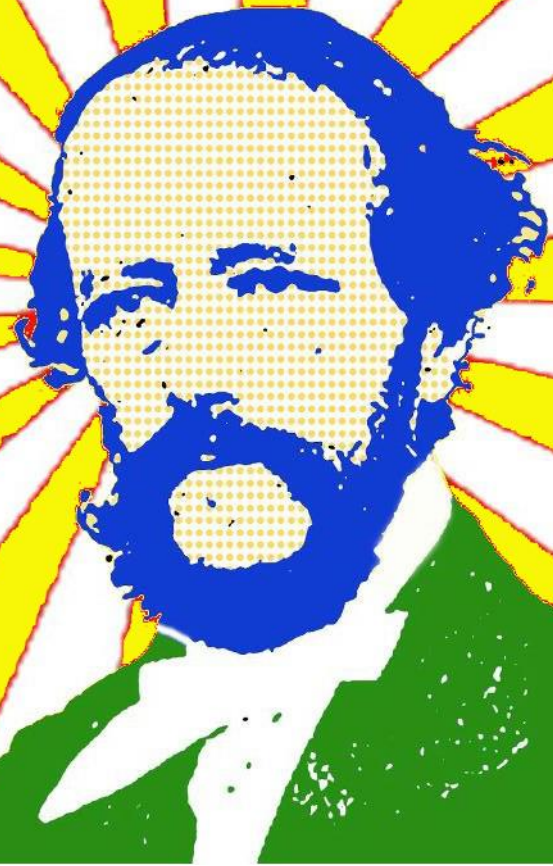
Dismissed from the church and alone at Waitangi, on 10 December 1853 Colenso sent an order to his London suppliers Dixon & Co. It was a mix of items, some for himself (Capers 1 Bott.; 1 Bottle mushroom ketchup; 1 Bottle Harvey's sauce), some for trading (2 doz 4 oz and 2 doz 6 oz scented Hair oil, about 1/- ea or less; 1 doz. scissors) and some enigmatic—for instance, “Bath bricks 4”.

Wikipedia tells us, “The bath brick was a predecessor of the scouring pad used for cleaning and polishing. They were made by a number of companies in Bridgwater, England, from fine clay dredged from the River Parrett. By the end of the 19th century some 24 million bath bricks had been produced in Bridgwater for the home and international markets.

“The brick, similar in size to an ordinary house brick, could be used in a number of ways. A mild abrasive powder could be scraped from the brick and used as a scouring powder on floors and other surfaces. Powder could also be moistened with water for use on a cloth for polishing or as a kind of sand paper. Items such as knives might be polished directly on a wetted brick.”

Now that *is* quite interesting.





MR COLENZO PONDERES A NEW FONT

Colenso to Colenso

Among the Church Missionary Society files held in Birmingham is a letter from Rev. John Colenso (JWC) to the CMS, in which he included a fragment of a letter to himself from his cousin William Colenso (WC)...

Forncectt St. Mary
Long Stratton
April 10. 1851

Dear Sir,

My cousin, Mrs Tucker, has returned to me an order which I had enclosed to her of £5. drawn upon the C.M.S. on account of her brother, the Rev. William Colenso: and has informed me that you have no authority for paying it—I enclose a portion of a letter I received from him about 10 days ago—which perhaps may be sufficient to satisfy you upon the subject, even should you not by some accident hear or have heard directly from himself. May I ask you therefore to be so good as to cash for Mrs. Tucker the note I enclose for you—I have only (see) drawn as fit for part of the amount he states—

Faithfully yours

J.W. Colenso

The extract from William Colenso's letter in turn includes a passage from his letter to his sister Emily,

I have added, "I shall write to our cousin John, and briefly mention to him what I have heard from you, respecting your present want, & desire him to make enquiry into the same, and, if he is

satisfied, to pay you £20 for me." Therefore, I have this favor to request, that you will make the necessary enquiry, and, if you are satisfied then draw upon Major Straith, Sec., C.M.S., (to whom I have now written) for £20. and pay it over to her.—

Should you get from the C.M.S. the loan of the copy of my letter to the Archdeacon & its appendix, get it copied by some one of your parish for Cornwall. During the last few days I have suffered severely from my old complaint, Rheumatism.—Farewell.—May the LORD be with you.—W. Colenso.

There are two immediate issues of interest here—WC's sister Jane Emily Tucker, and the subject (actually the rebellion of Renata Kawepo and its consequences) of his "letter to the Archdeacon & its appendix"—but, through them, a further hint about the relationship between WC and his cousin JWC, later to become Bishop of Natal.

Peter Wells [*Hungry Heart* pp.297–8] and Ann Collins [*eColenso* 2012; 3 (June): 12] have discussed a handwritten note by WC which Peter found in a seaweed album [NK4444] in the Australian National Library in Canberra. Its contents are crucial to understanding JWC's letter to the CMS. I have transcribed it and attempted to explain it on the next four pages.

Thank Saml. for Book } Wrote F——n May 6/50
on Penzance }

Said—

Send first of Sett £50—

??? To Saml.

{ F.—— 5

{ M.—— 5

✓ EF.—— 5

✓ M.A—— 5

✓ Ell.—— 5

✓ S. —— 5 (if needs it)

✓ RVT 10

40

10

£50

CMS

✓ John

At. Charlotte

✓ Cousin John

U. William

C. Thomas

✓ Pitman

R. Gunn

One tree 70

anor. 114 } apples

My
Lre
to E.F.

{ seeds of Veronica

{ grasshopper wings }

To Father

Stable collar

—Prickg. Iron

—Sadlers knife

—Shoem. d—

—Pickled

oysters

wheat

????

Ordered a saddle &c for

Archd. W.W.
to give him &
I will pay it.

✓ J.E.C

✓ Dixon

✓ JD Hooker

Busby

S. Reynolds

Secy. T. Society

~~Secy. Prot. Society~~

{ Pay S. Commons
put the rest in Savings Bk.
till I next write, when I will
say what to buy.—

This is a memo to himself, a list of “things to do”. It is dated 6 May 1850 and he is organising his Christmas messages.

He thanks Samuel (his brother?) (who was F——n?) for a book and says to send the first of a set of exchange for £50, comprising £5 each to his father and mother, his siblings Elizabeth Frances (enclosing hebe seeds and grasshopper wings as well), Mary Ann, Ellen, Samuel himself (“if needs it”), £10 to Richard Veale Thomas Colenso. That makes £40; he adds £10 for cousin John’s “Int. fund”, comments “Pay S. Commons” (? meaning) and says to put the rest into savings until he decides what to buy.

£5 had considerable purchasing power in 1850. These were very generous gifts. His other siblings were Jane Emily (£20, see next page), Edwin (£25, see next page) and John Williams (whom he wrote to).

He lists options for a gift for his father the saddler (stable collar, pricking iron, saddler’s knife, shoemaker’s knife—or pickled oysters, wheat...).

He lists recipients of planned letters—brother John, aunt Charlotte at Truro, cousin John William, uncle William Colenso, “C. Thomas” and “Pitman” (not mentioned in his extant writing), Ronald Campbell Gunn in Tasmania, his sister Jane Emily Tucker, Dixon & Co his goods suppliers in London, JD Hooker at Kew, James Busby (by now back in England), S. Reynolds, whom he had heard preach in the Methodist chapel in Camborne, Cornwall and the secretaries of the Religious Tract Society and the Protestant Society.

And he ordered a saddle for William Williams, surely, as Peter Wells pointed out, an expensive gift (*the cheapest leather saddles are about NZD1000 today*)—but Williams was a dear friend of Colenso at this early period.

??? on sep. slip—sealed, mkd. "private."

I have lately recd. 2 Letters from my Sister Emily—in wh. she informs me of her having married "a Colonel in the army"—(wh. I very much doubt) of her being a Commt. of the Ch. of Engld.—and of her very reduced sitn. wh. has led her to apply to me for £20. to pay some debts wh. she had been necessd. to contract before her marriage.—I have now written to her, in reply,—& have told her plainly that I fear she is trying to deceive me, bec. I cannot reconcile the apparent contradiction of her own letters, to say nothing of the unfavourable mention made of her in all the Letters from Cornwall. I have also told her, that I have only my stipend—that during the last few months, or rather weeks, I have given away £75. (I speak thus not ostentatiously, ~~God my witness!~~)—i.e. £25 to Edwin in Australia, £5 to each of my brors. & sisters, & £10 to yr. Int. fund.—yet I have further added, "I shall write to — —

(see annexed slip)

Therefore I have this favour to request—that you will make the necessary enqy. & if you are satisfied, then draw upon Major Straith, Sec. CMS (to whom I have now written) for £20. & pay it over to her.—Should you get from CMS the loan the copy of my Lre to the Archd. & its appendix—get it copied by some one of yr. parish for Cornwall. W.C.

Here Colenso rehearses his letter to cousin John; did Emily really marry a colonel? Is she really a churchgoer? Is she deceiving him? Her letters appear to contradict each other, and others in Cornwall don't write well of her.

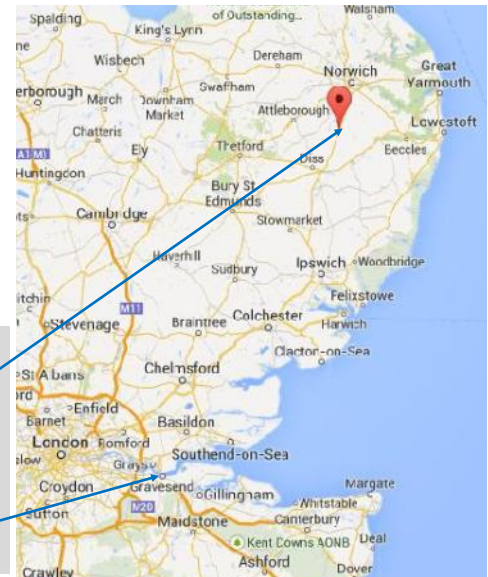
Besides, he has only his stipend....

Would JWC please check up on her? And only if he is satisfied, pay her the £20 & collect a refund from the CMS....

Oh, and if JWC does borrow (from the CMS) the copy of WC's letter of 25 February 1850 to Archdeacon William Williams would he get it copied and sent to the family in Cornwall.

JWC was living at Long Stratton, Norfolk.

Emily Tucker was living in Northfleet.



Mem. in Lre to Saml.

— to order, next time, windows, perhaps.

— to reqt., when I write Cousin JWC

to pay JEC a trifle —

In Lre to Ellen

*Extracts fm. Journal, Mar. 14 & 22,
1849.*

To CMS.

To pay John (Cousin) £20.

——lend him Lre to Archd.

& appendix

No ansr. yet to Lre of

*Desire John to request to see
my Lre to Archdn.*

& appendix

*"I shall write to our Cousin John
& briefly mention to him what I
have heard from you respecting
yr. present want, & desire him
to make enquiry into the same
& if he is satisfied to pay you
£20. for me."*

Ext. fm. Lre to JEC

May 30/50.

Colenso often used the abbreviation "Lre" for "letter": when he saw the rapid progress on the new chapel at Te Rotoatara on 15 April 1850, he "promised to give them 2 windows for the E. end, although I shall have to make them myself, aided by my native steward, Samuel." This may refer.

He reminds himself, when he writes to cousin JWC, that he should ask him to pay sister Emily a trifle, and should append what he wrote to her in his letter of 30 May 1850...

... and, when he writes to sister Ellen, he should include extracts from his Journal of 14 & 22 March 1849 (which relate his finding the scene of a massacre and cannibal feast in the Bush,* and revisiting an old sleeping place near Eketahuna and finding a tree had fallen over it).

... and to write to the CMS asking them to pay cousin JWC £20 and to lend him WC's 5000 word letter to Archdeacon William Williams of 25 February 1850, detailing the rebellion of Renata Kawepo, his inciting other chiefs to act similarly and the insults endured by Colenso in late 1849 and early 1850.

In fact he had sent a duplicate of that letter to the CMS, whose copy has survived. He wrote to the CMS secretaries on 24 June 1850,

There has been no little talk among the Settlers at Wairarapa, and the inhabitants of Wellington concerning the late ill-usage which I "The Natives' Friend" have received from them.—May I be allowed to request, for my family's satisfaction, that you will kindly grant the loan of the copy of my letter to the Archdeacon with its Appendix to my cousin,—the Rev. J.W. Colenso of Tharston Hall, Long Stratton, Norfolk?—And, should he draw upon you for £20 (Twenty pounds), please honor his draft and charge the same to my account.

* See "The slow-baking oven" *eColenso* 2015, 1 (Jan): 11–13.

To Cousin John this

kindness & gentleness

*Knowing as I do, my dr John, the ~~exceeding greatness~~
of yr. disposition, & the greatness of yr. charity;
and, moreover, that you, at home, in highly-polished &
Protestant England only see Popery under an
ancient (though cast-aside) guise of Christy.—I have been in-
duced to give you an ext. from my Journal
as well as a copy of a Letter from one of those P.
priests—that you may thereby know a little of their
doings here, & that I have indeed just reasons for
terming the Papacy the 2nd. Curse of N. Zealand.*

then follows. — Ext. fm Journal

<i>Decr. 18th</i>	} (48
<i>— 21st</i>	
<i>— 22nd</i>	

Letter from GR Comte

*———— Hoani Rapira te Waka
Papaka, translated*

Copied for Cousin JWC.

June/50.

Separate from, though contained in, my Letter.

But what's this? There seems more than a hint of sarcasm here, false flattery, worldly-wise condescension, the rough experienced missionary to the smooth theoretical scholar....

Listen, you in your sweet little peaceful English Forncett-St-Mary, Long Stratton, Norfolk, parish, you can afford to be kind, gentle and greatly charitable; it's all very well for you in your Protestant stronghold to say Roman Catholics are simply an ancient and rather outdated form of Christianity, but out here it is different. I have good reasons for saying that out here they are second only to Hea-thenism as a national curse.

Here, let me demonstrate, let me give you some written evidence, so that you may gain an inkling...

In an extract from my CMS Journal,

18 December 1848.... During my absence, a Popish priest from Wakatane visited this neighbourhood, and remained a week at Pakowai, the village of Puhara, one of the Heathen Chiefs. Of course he was full of bitterness and malignity against me, and fully employed his time in abusing the Church of England Mission. He baptized 8 adults, who, some years ago when at Nukutaurua, were followers of his, (but who had scarcely ever held a Papistical Service during our residence here,) and a young woman, a daughter of Puhara, who had been baptized by the Archdeacon at Nukutaurua some years ago, but having fallen back into Heathenish practices after their subsequent arrival here, I could never get a sight of her, although I had often tried to do so. This young woman was taken very ill soon after her reBaptism by this Popish priest, and died this morning, the day of my return!

21st. Not able to do much, save to attend to the sick of my household. During the day a note came from Puhara, requesting me to give him a lot of nails to construct a tomb around his daughter's

grave. Ever since our large and well-fenced Burial Ground has been finished, I have declined giving Nails for Tombs and fences, (which are placed here and there, on hills and in plains,) but in all cases give nails for Coffins. I wrote him, therefore, to this effect, at the same telling him, he could buy them for that purpose. Evening, managed to hold Service in the Chapel, 35 present.

22nd.... Among other choice things which [Puhara] told me, was the following:— That his p. priest had waited a long while for “the Heretic” (me) to return; (by-the-bye, he knew well the day fixed for my return, for my whole route was, as usual, printed and in the Natives’ hands,) in order that we might both go together upon a large fire, and so prove to a demonstration who was the True Shepherd!! In reply, I asked, whether he (Puhara) believed, that Jehovah made man and gave him understanding? He answered, “Yes.” I then asked, “Does not that understanding teach us to take care of ourselves, so as not to step into a boiling spring, or to rush into deep mud, or to leap into a fire?” To this he would make no answer. I rejoined, “Listen, Puhara; God made man and all things. To the fish he has given the water for an habitation; to the eel, the mud; to the bird, the trees of the forest; to the wood-worm, the timber; and to man, the earth, with a law to do himself no evil, and an understanding whereby he may preserve himself from physical evil: but “the fire” of which you speak, is not said to have been “prepared” for a habitation for man, but “for the devil & his angels.” He immediately saw my allusion, and said no more about the fire, while the majority of the Natives present, including some of his own party, chucklingly acquiesced in the truth of my remarks. This “fire-ordeal” is the great word now with the Papists, both Native and European. Whether they (the P. priests) be really in possession of some Salamander-like recipe, handed down from the juggling monks of the dark ages,—or, of something more modern from their own Chemists, or, from Chabert the Fire-king (a Countryman of theirs,)—or, whether it may be another step towards the com-

pletion of unfulfilled prophecy (2 Thess. ii. 9: Rev. xiii. 13,14: xvi. 14), I know not: one thing, however, is very certain, that it is only another stratagem of the Old deceiver and Father of lies, and, like all his schemes, must eventually prove abortive.

In a letter from Fr Comte, RC Priest in Wellington*

“Port Nicholson, April 10/49.

“Sir,
“I went on this day (as I have been accustomed to do during the last fortnight) to visit the Maori now in prison. I went to instruct him in the Dogmas of the one, Holy, Catholic and Apostolic Church. On seeing him, this day, he informed me, that you visited him. Had this your visit been one of condolence and commiseration, and withal gladness, that he had listened to the salutary doctrines of Christianity, I should have rejoiced at your visit. But, alas! instead of infusing the principles of Christian Charity into his bosom, you tried to infiltrate him with your own peculiar and erring views of Christianity. Two years ago, I had the honour of sending to your Bishop an Unchristian letter of yours, which you addressed to the Catholics of Wairarapa. But allow me this turn to inform yourself that human cunning and vain cant, are ill omens to hope, that the Spirit of genuine Christianity abides in your breast. Had this poor ignorant savage sent for you, as he did for me, oh! then, whatever my personal feelings might be, still, I should have honoured the voice of conscience, however erroneous, and respected its dictates; and should have scorned to have obtruded myself, uncalled for, in the ministration of another.”

“I have the honour to remain,
“Your obed. Hum. Servant,
(signed) G.R. Comte.

* See “The contest for a soul” *eColenso* 2012, 12 (Dec): 10.

***In this copy of a Letter from a Popish Priest, to Walker Papaka,
Chief & Native Teacher of Waimarama.—***

“On the 3rd. of December, 1848.

“O friend, O Walker,

“Greeting to thee, suffer my letter to come to thee. Great is my love for thee, therefore it is, I thought I would shew to thee, and to the whole of you, which is the true church. Behold, ye have not yet known the real faith, therefore it is, that ye have caused great trouble to the Catholics who are residing among you. This is not the way whereby to search well for the way of the God of truth; but, rather, by much prayer to our Saviour, to open the eye of the heart, lest it sleep in the midst of darkness, in the midst likewise of the deceitful words of the Europeans of your worship: if, indeed, there were any truth with your church; if indeed, your teachers were true shepherds, then certainly they would not deny the true way, whereby to shew to the Natives the true Church. If there were indeed two true worships, then ye might possibly remain well enough at your own worship; but, seeing there is but one true church and good worship, therefore seek thou and all of you that worship that true Church. Because, on the outside (of her pale), O Sons, there is no eternal life of heaven for man. All the prayers of men, who are living without the pale of the true church, go to Satan; it is of no avail to call upon Christ to save you, (you) will not be saved, because upon Satan’s manner (or worship) are ye cleaving. —Most true is this, there are no signs from God in your worship; ye have been deceived by your money-seeking [Appendix p.4] Europeans. This all their way with you, to make you afraid, lest you should believe in the one true church. Therefore their deceitfulness, their bitter words, their mockings against us. Nevertheless, the mother church, the Catholic Church, will never never fall, because with her

is the Saviour residing continually, that is, her Maker. She is not a broken branch like yours. We have long been grieved with these corrupt doings towards the great truths of the true God and his church. Therefore I said, Persist in entreating one of the Europeans of your church, to jump into the fire; we are not in doubt regarding this way (of trial), for we bear in mind the words of our Saviour, his word says, the good shepherd giveth up his natural life for his sheep; but the hireling, that is the bad shepherd, comes to murder the souls of men, and to corrupt the truths of the true God, and will not indeed give up his natural life for his sheep, because he is but a hireling and not the true shepherd; but rather he is the shepherd of Satan.—These are all my words to you, from your loving and true friend this letter.”

(signed)

“From John Rapira.

(correctly translated, W.C.)

“To Walker, at Waimarama.”

The Frenchman Jean Lampila was admitted to the priesthood by Bishop Pompallier in 1842. He established a mission at Whakatane whence he travelled to the Urewera, Wairoa and Hawke’s Bay; he was sent to Pakowhai, Hawke’s Bay, in November 1850, and went on to Wanganui in October 1852. He did challenge various of his Anglican adversaries to an ordeal by fire, but none accepted, though the challenge is said to have increased Lampila’s mana among his supporters (see <http://www.teara.govt.nz/en/biographies/111/lampila-jean>).

This material does demonstrate a sample of the communication that may have existed between WC and JWC, even before the latter also went out as a missionary to the colonies. It suggests earlier correspondence about Roman Catholicism.

Uncle William lobbies the Church Missionary Society...

Penzance 28th. April 1857

Reverend Sirs

I crave permission to address you, at the request of my Nephew in New Zealand. He gave to all his relatives here, the most painful feelings by his former conduct,—but as he has shewn more compunction recently for the sad affair than he had previously done, I readily accede to the request, which he has transmitted me.—He begs me to ask, if you would be so kind as to overlook his former conduct and either give him foreign employ or use your influence in procuring him a curacy in some retired spot—at home where he might be useful—Foreign Missionary employment he would prefer, say any where on one of the many Islands of the Seas which surround New Zealand, from their kindred dialects, or even Patagonia—or Terra del fuego. He says, his old Missionary Heart still burns, & is longing to resume his sacred employment—deeply lamenting his fall, and the sad disgrace he brought upon himself—he trusts by his resolute determination now to guard his conduct in future from all temptation. In answer to a question he tells me he never obtained of the natives any of their Lands—If you will do me the honor of favoring me with a few lines in answer hereto, I should be greatly obliged, & you would confer an additional obligation if you would state your opinion as to whether, if my nephew returns to England, with the Bishop's suspension unremoved, would be considered sufficient to render him ineligible for duty in any English Diocese. I beg to subscribe myself

Reverend Gentlemen

most respectfully

Yr obedt. Servant

W. Colenso.

*I introduced into the west of Cornwall the Ch^h. Miss^y. Society, under the auspices of the excellent & venerable Basil Wood. It is a singular circumstance that he was at the House of a Capt. Hamilton at Charlestown, who, knowing I was on a visit to my Brother (the father of the Bishop of Natal) sent for me. I at once walked over, being but 1½ miles distant, when I was at once introduced to Mr Wood. He said he knew none of the Clergy in the West of Cornwall, & stating his object asked me if I knew any of them. I said yes—All—I gave him letters to several all of whom rec^d. him well, among others—Mr Gurney the Vicar of Paul about a mile from this Town—thither crowds of persons, among whom are gentlemen and Dissenters—that large Church was filled. I co^d. not introduce him at Penz^e. because I was made aware the Clergyman Mr LeGrice was unfriendly to the cause. When I gave Mr. W. my letters, I gave I think it was a Guinea as his first subscriber. Mr. C*** at my instance next & I think he appeared in the first Marazion.—a blessed institution, may it greatly prosper. I dare say it will, under the Divine blessing.*

W.C.

Notes

Colenso's uncle William 1782–1865 was a lay Wesleyan preacher and published at least two sermons: "Remarks on Two Discourses on Methodism", Penzance 1809 and "Loyalty enforced by religious motives" being the substance of a sermon preached at Uny Lelant, in the county of Cornwall on June 4, 1809, being the 71st anniversary of the King's Birthday, Penzance 1810. He was on Colenso's letter list for May 1850 (see "Colenso to Colenso" this issue).

The available copy of his letter (ATL MS-Micro-Coll-04-69: the original is in Birmingham) is very faded and obscured on the last

page, so the postscript is incomplete and the transcript may be inaccurate.

Basil Woodd 1760–1831, hymn writer, was lecturer of St. Peter’s Cornhill (1784); morning preacher at Bentinck Chapel, Mary-le-bone (1785); and Rector of Drayton Beauchamp, Buckinghamshire (1808). The July 1814 *Missionary Register* reported “The Rev. Basil Woodd is now on a Tour in Dorsetshire, Devonshire, and Cornwall, where, his biographers write, “he preached eighteen times, attended at the formation or promotion of nine associations, and collected the sum of £328.”

James Matthew Hamilton, who had known Woodd in Marylebone, married the latter’s sister in law and went to live in Mevagissey. In 1814 he bought an estate named “Treewhiddle” near St. Austell and Charlestown.

Richard Gurney d. 1825 was Vicar of Paul for 38 years 1788–1827.

Charles Valentine Le Grice 1773–1858, a man of wit and talent, “indiscreet in speech and restless under discipline,” (one warms to him) was an Anglican priest, an associate of Charles Lamb and Samuel Taylor Coleridge as was John Colenso’s wife Frances (née Bunyon). He baptised our William Colenso at Penzance on 13 December 1811.

The letter, written five years after Colenso was dismissed from the Church, is annotated “*Answered May 7/57 HS.*” Major Hector Straith became Lay Secretary of the CMS in 1846, retiring in 1863.

I cannot find his reply but presume he said “no.”

William Colenso & Kereopa Te Rau —A walk at night without stars

A walk at night without stars is what Peter Wells wanted to call his book *Journey to a hanging* (<http://www.peterwellsblog.com/>). In planning the project, he wrote that it

... is what is today called creative nonfiction. ie, it is not an attempt to create a kind of eloquent Dame Judith Binney-type history in which I attempt to right historical wrongs.... I do not want to write about Kereopa Te Rau, the justice or injustice of his hanging or the political events which led to his trial. What I want to write about is virtually everything apart from that (accepting at the same time that everything is inflected with its proximity to this key highly politicised event.) I propose a voyage round the subject, looking at all sorts of ways to contextualise, to place in parallel, to open surprising windows into the past and hence understanding.’

The heart of the project is actually an essay about the nature of intellectual freedom which Colenso wrote called *Fiat Justitia*. Colenso’s essay, in which he looked at Kereopa Te Rau’s capture and imprisonment, was written within the tight confines of a society which had its own form of political correctness, its own attempts to curtain intellectual freedom by insisting on a portrayal of only “acceptable” sides of truth.

The project is actually about the slipperiness of truth and the way two Pakeha people, Sister Aubert and William Colenso, went against the current orthodoxies to present their own entirely human—and humane—response to a situation which contrasted with the accepted ideas of their time.

Colenso's 1871 *Fiat Justitia* is in my opinion his masterpiece.

In 1862 Māori leader Te Ua Haumene based a new religion on the principle of pai marire—goodness and peace. He called his church Hauhau: Te Hau (the breath of God) carried the news of deliverance to the faithful. Pai Marire disciples travelled the North Island with a message of peace, but violent elements often subverted its mission. The government began to confiscate land, and Pai Marire converts aimed to drive Pakeha from Māori land. They wanted the support of the Kingitanga in creating a Māori nation under the Māori king. In the minds of many Europeans, Pai Marire was synonymous with violence, fanaticism and barbarism, a fundamentally anti-European religion. The fact that other Māori fought against this new religion was seen as further evidence that Pai Marire represented a radical fringe. The government worried that the religion would unite Māori opposition to European settlement and soon supported anti-Pai Marire factions. In 1864 George Grey declared Pai Marire practices to be “repugnant to all humanity” after Pai Marire followers had paraded the severed head of a Captain Lloyd around the North Island. Pai Marire was to be suppressed by force if necessary. Kereopa Te Rau was one of the five original disciples of Te Ua Haumene, and was one of a Pai Marire party that hanged the missionary Carl Volkner. Kereopa is said to have swallowed Volkner's eyes: the *Hawke's Bay Times* referred (with tactless alliteration) to this as “The murder and mastication of a missionary” (12 October 1865). *Fiat Justitia* is Colenso's argument against his execution. (<http://www.nzhistory.net.nz/politics/pai-marire/pai-marire-intro>).

As Peter Wells was (in his new book) and as Kereopa was (on his way to the scaffold), Colenso was entering new territory—feeling his way, unguided, in the dark, if you like (though he did hold high moral ground: his motion in the General Assembly that all Māori prisoners should be treated with equal clemency helped bring down the Weld

Ministry). He acknowledged that war is a nasty activity and that the New Zealand wars were just as nasty as any other. But when the war is over, there should be “truth and reconciliation”. We should not hide the atrocities and the terrible truths but we should acknowledge that they are part of the stuff of wars and we should be prepared to forgive even if we never forget.

Ample retribution for perceived wrongs had already been exacted and to demand further utu (in this case the execution of Kereopa for killing the missionary spy Volkner) was uncivilised, vindictive and barbaric—no better than baying for blood.

Journey to a hanging is a superb book—buy it.

Fiat Justitia is too—it is published herewith as a supplement.

Fiat Justitia = let justice be done.

Audi alteram partem = hear the other side—i.e. no person should be condemned without a fair hearing.

The utterly sad photographs on the next page were taken by Napier photographer Samuel Camell (who wrote “17” instead of “71”, when writing the date backwards on the first negative). The word “Kereopa” is also scratched onto the side of each.

Camell exaggerated Kereopa's moko with makeup. What is most striking though is the opacity and divergent squint of Kereopa's eyes: was his vision impaired? What might eye-swallowing have meant to a man so afflicted?

Kereopa Te Rau

—photographs of the condemned man by Samuel Carnell (8 December 1871). Kereopa was hanged on 5 January 1872.

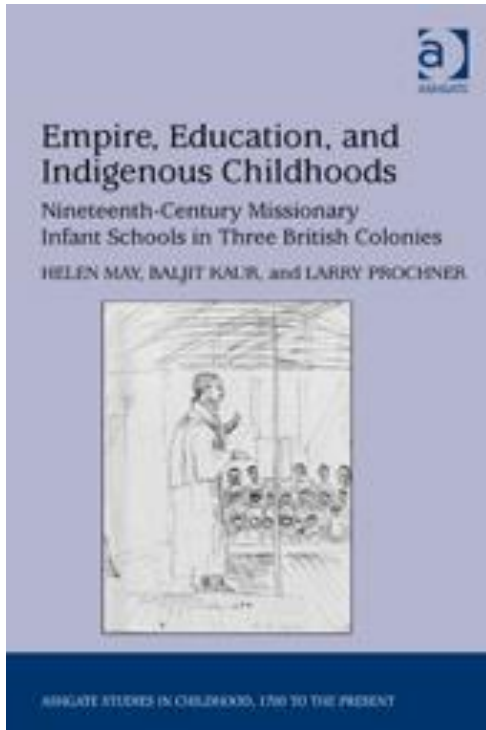


Empire, Education, and Indigenous Childhoods

Nineteenth-Century Missionary Infant Schools in Three British Colonies

Helen May, University of Otago, New Zealand, Baljit Kaur and Larry Prochner, University of Alberta, Canada

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Cover: Te Reo Professor William Colenso teaching children at the school at Waimate c. 1843: drawing by WS Baimbridge from WC Cotton's journal, State Library NSW.