

COLENZO

The e-organ of the Colenso Society Inc.—dedicated to making known
the life and work of the Reverend William Colenso—
—“one of the first and greatest of those who hold before us an image
of this amalgam of land and living things we call New Zealand”
(Leicester Kyle).



Trying to get past the receptionist...

Among the GC Petersen papers on Colenso in the Alexander Turnbull Library is a typescript of what I think must be the earliest extant letter by William Colenso....

*Penzance
April 23rd. 1834,*

Respected Sir,

When in October last I left my native town for London, next to the regret of leaving family and friends, I think, was that of leaving the Institution of which I was a member.

Having accepted the situation of Missionary Printer to the C.M.S. in N.Z. the Institution immediately occurred to my recollection, and my spare time I said should be devoted to furthering the interests of it. Specimens of the Botany, Geology, Ornithology, Entomology, Conchology and Ichthyology of that interesting portion of the Globe it was my intention to transmit at every opportunity to the Institution.

Judge than, Sir, of my surprise at being last night refused admittance, although I stated that I had been a member—that 'twas only in consequence of my leaving for London, that I had not continued as such.

I gave my name, but 'twould not avail, because I, who was only home for a fortnight, had no Ticket. Had I known that such a strict rule prevailed I could have provided one. Whether the doorkeeper over-stretched his official authority or not, I cannot tell.

Still, Sir, my leisure time, when in that distant land, should God spare me health and strength, shall be partly devoted to the enrichment (if possible) of the "Penzance Institution."

I am, Sir,

*Yours most obediently,
W.C.*

According to the *Journal of the Royal Statistical Society* (1839 Volume 2, p229), "The 'Penzance Institution for promoting Useful Knowledge' was established in 1831 for the purpose of holding weekly lectures followed by discussions. These continued until April 1838. At present the operations of this institution are suspended owing to the want of a sufficient number of lecturers to maintain a continued succession of lectures. The number of members in April 1838 was 40. The Mechanics Institution in Penzance at which weekly lectures followed by discussions were also given ceased to exist a year or two prior to the suspension of the last mentioned institution. At present therefore there are no periodical lectures or discussions in this district."

I'm not surprised, with a door-keeper like that—Ed.

Hawke's Bay had earthquakes before 1931

Colenso to *Hawke's Bay Herald* 16 January 1894

... while earthquakes were pretty frequent, and severe too, 40 years ago (say from 1843 to 1855), there have not been any strong ones in this district for the last 30 years; but we well know that those ancient powerful forces are all here handy, stored in reserve in Nature's magazine, though for the time being latent; and when by her need—called into action—no warning notice is ever given.

Journal 9 April 1841. At night, at ½ past vii, while Natives and self were at the tent door talking, a smart shock of an earthquake was felt, preceded by a loud report: the vibration of the earth lasted some time; all the party were instantly struck silent.

Journal 8 December 1843. Proceeded on by the Coast for a mile or two, (where the recently fallen cliffs and rent rocks attest the powerful effects of the late earthquake). . . . (9th.) descended into Hawke's Bay, 3 or 4 miles within the Southern Headland. The range over which came is very high, and table topped. The enormous fissures in the earth, and the great fall of cliffs over which our route lay, made travelling a little perilous. The Natives informed me that 8 successive shocks of earthquake were felt, and that fire came out of the earth at one of the villages within the Bay, which village being inhabited by "Hurāi", (those who do not profess Xy.) it was considered as an especial sign of anger from GOD toward the people of that village: endeavoured to improve the circumstance.

Journal 14 March 1845. This morning, at 35m. Past 6, just as we were ready for starting, we felt the shock of an earthquake or rather, several slight shocks in rapid succession, which lasted about 80 seconds, the posts of the house in which we were moved about inclining to and fro. Had the shocks increased in violence, instead of the contrary, I should have run out and thrown myself on the ground. My Natives sat, enjoying the matter as a fine subject of laughter and sport! quite in keeping with the Native character.

To Dandeson Coates 18 June 1846. P.S. By a Letter just received—I have heard of the death of Te Heuheu (the great Chief of Taupo) with 50 men with him, on Whitsun-

day... occasioned by the sudden sinking of the hills of Taupo—? earthquake, or occasioned thereby.

Journal 12 October 1846. Shock of an Earthquake this morning at Breakfast, the house shook much, and the earth rumbled; we all ran out, fearing what might happen. Providentially no harm was done.

Journeys 4 November 1846. Earthquake this evening, at vi. Great *trembling* of the Earth, ran out of my study—Native boys, also, out of their house. (6th.) ... a slight shock of an earthquake at evening, with continued tremor of the Earth.

Journal 3 January 1847. This Evening at ¼ to 9, we felt a smart shock of an earthquake, preceded by a report like that of a cannon; it made us all run out of the house, but no accident occurred.—

Journal 9 November 1848. All around Cape Palliser, and indeed for many miles on the Coast, great alterations had been made by the recent shocks of Earthquake and severe floods; in many places *streams of stones* had descended from the very summits of the hills to the plains at their bases, which stones being newly broken were very sharp edged, making it a painful task to travel over them—especially for my poor baggage-bearers. Held Evening Service, preaching from 1 Thess. v. 8; Congn. nearly 100. Engaged with Natives at my tent-door till bed-time. Heard a confirmation of the report of great injury having been done to the town of Wellington from earthquake,

To Gunn 8 April 1849 (from Wellington). This town has been all but completely shook to pieces with the numerous shocks of earthquakes which have lately occurred. The House in which I now am is completely ruined, and is deserted! but all this you must have read in the papers. It is a curious fact, that at Hawkes Bay (my station) where earthquakes were so common, we have not had a single shock, since the first which floored the Wellingtonians. The shocks still continue here at intervals.—

Journal 29–31 May 1850. A severe shock of an earthquake took place on the evening of the 31st, at ¼ past 6 o'clock, while we were sitting at tea. It was the most severe one we had hitherto felt. We all ran out of our moving house as quickly as possible, fearing the falling of the heavy ridge-pole and rafters. It lasted about 90 seconds, and it was (as all before) accompanied with a peculiar rumbling half-hissing unearthly noise. The shock seemed to come from the W. The sky very clear, stars shining brightly down; wind, N.W. Our bell rang; and the turkies and other fowls flew away affrighted from their roosts. Finding it a difficult matter to stand, I threw myself down on the grass. Our 2 dear children were asleep in the bed-room and so frightfully sudden was the shock that we had not time to go to them ere the worst was over; but they and all were mercifully preserved.

To McLean 1 August 1851. Yesterday we had 2 *severe* shocks of Earthq.—the first one, at ½ past 2 p.m., which made us all run out into the rain; I think this was the longest in duration that we have yet experienced. The second, happened at 20 m. past 9 p.m., and, both coming in one day, made us fear the worst.—

Journal 5 August 1851. At night, about xii. p.m., another small shock of an earthquake occurred, which nearly shook us out of our beds.

To Hooker 23 February 1855. We have very recently been again visited by shocks of

earthquakes and even now are scarcely free; twice or three weekly from the 23rd Jan. down to date, being about the average. The first shock of this recent series (which occurred after ix. p.m. on the 23rd ulto.) was a very severe one, and sent us all a-spinning! (You, perhaps might be able to compare it to grounding on a floe or berg—or even to your perilous gale in the pack, from which you had such a miraculous escape,) I was, as usual at that hour, in my little study sitting quietly reading, when the first shock came. Instinctively following my unvarying practice, I rushed out, and it was most providential that I did so, or perhaps I should not now be writing, as it was, I had to get round the table at which I was sitting, and open 2 doors of the reeling & creaking house. The instant I sprang out, down came all my books—4,500 vols.—shelves & all! together with several other matters which happened to be “stowed away overhead”—(such as, Boxes of specimens, a portable writing desk, oak case of Pistols, jars, Bottles, &c, &c)—these all came “down with a will”! and with a terrible crash.—I really thought the chimney had come down. Meanwhile I was now on the outside, holding on to mother Earth, earnestly viewing the scene which was awfully grand without however admiring it. I have perceived many shocks, and am not (I think) quite destitute of either natural or moral courage; but, I must candidly confess that both to admire & to feel at ease during nature’s throes is beyond my present ability. The earth moved up & down irregularly—joltingly, or curvetting if you will, not altogether unlike that retrograde uneasy motion a person feels on board a steamer, (that is, the Steamers of ’33–’34,—they may have been wondrously improved since), only and of course, of so many extra myriads of horse power!

I was alone. The tall weeping willows with which I was surrounded threw their long draping branches about in an imploring frantic way—now lashing the earth, and now sweeping the sky, from which the swimming stars most erratically careering about, looked brightly down, reminding me of a deck scene in a pitching ship during a clear night on the tropical ocean;—the post-and-rail fences too, which were very dry, joined in with their unnatural notes, & creaked & clattered prodigiously. While the neighbouring rivers (2, Waitangi & Ngaruroro) and sea, resurged in a superlatively angry mood, instantaneously rising & falling several feet—apparently in as real, if not as great, a chafe as ever the classical Scamander of Simois were when enraged at Peleus’ God-like son. And last, not least, a stream of pale lambent fire glided along, only a very few feet from me, accompanied by successive reports as of a distant feu-de-joie. The fire was very peculiar: in it, and through it I could plainly see the trunks of the apple trees in the garden; the sheet, or body of flame, did not rise higher than 3, 4 feet from the ground, and its edges were blue & ragged (flame pointed); it momentarily affected my sight, for a few seconds after it had passed, I was in total darkness and I began to fear that my eyes had received serious injury. By-and-bye dame Earth becoming again tranquil after her strange reel, I ventured into my hut, cautiously groping my way, my candle having been extinguished during the shock; after a few long minutes of ghostly trepidation I succeeded in laying hold of a Box of Lucifers, and soon saw how horribly my whole colony of muses—Arts, Sciences & Celestials—had been routed and thrown hors de combat by the infernals. The table & chair which I had so recently left, was sent smack into the chimney: a Portable desk, Reeves 2 guinea box of colors—& some stout china jars, &c, completely smashed up: while the larger & heavier of the 2 Book cases had come down entire with its 7 tiers of Books (from the

Encyclop. Britanni. to the little pocket Horace), without one of them having been started from its place! falling as it were in one piece—as we have seen Mountebank & other actors throw themselves most unarthritically flat on the stage. Another curious circumstance, which revealed (if I may so say) the torsion of the shock, was displayed in a large & heavy single shelf—a kauri board, 6 feet by 1 foot, and 1½ in. thick—which had been fixed transversely over the door through which I had so lately passed, this board was both thrown down and out (longitudinally) 4 feet into the outer room! in the very contrary direction to that in which the other shelves &c., had fallen. This unique feature still exercises my thinking powers; and it serves to convince me more & more of the truth of my old opinion, viz., that while we almost invariably speak of shocks proceeding E. & W., or N. & S. (as the case may be) more or less of a gyrating power accompanies shocks in general.

From Wellington papers just to hand. I gather that the shock of the 23rd ult., has been pretty generally felt in the Colony—from Auckland N. to Canterbury S, perhaps farther—but so far certain. Unfortunate Wellington has had, as usual, a superlatively heavy shock, only one person, however, killed, which appears almost wonderful. Nearly all the Brickwork of the Town is again down, and some of the folks are rather dampish in consequence, and talked of leaving. No doubt these frequent earthquakes will prove a heavy clog upon the neck of this aspiring Colony.

*The **February 1863** earthquake is reported to have brought down many chimneys in Napier and to have caused a great crack or rift in the Takapau - Waipawa - Te Aute area. It was probably the most destructive till 1831. Colenso did not mention it (he may have been in Auckland).*

To Harding 11 October 1892.... this aftn. 4m. before 2, a *smart & long* shock of earthq., which caused me to run out into the rain *without* a hat! fearing what *might* follow; but no more.

To Mrs de Lisle 5 December 1898. ...yesterday a few minutes after vi. evening a very decent kind of earthq. which, being both longer and stronger than of late, caused me to adopt 2nd. thoughts and bolt out! fearing the big chimney might come down. Returning to my cabin, lo! in 5 min. more another shock, which, though less, caused me to skip again, and, during the night & this morning, I thought, how lucky you were to have escaped those 2 alarms of fire & earthq. But this afternoon (& evening from “D.T.”) I learned that the shocks were far more powerful at *Gisborne*, and so, dear lady, I fear you may have had *severer* frights: but I hope not.—

The cause of earthquakes?

Journal 5 August 1851. We have now almost proved the certainty of earthquakes following heavy & continuous winter rain, and the consequent connexion (though it may be occult) between both,—as cause to effect.

I mentioned this to my electrician, who told me it is the immense weight of water in the Chinese Three Gorges dam that is distorting the tectonic plates with roll-on effects worldwide. He is prone to xenophobia and conspiracy theories, and dismissed my protestation that the tides move much greater masses of water twice a day—Ed.

To the editor

Stuart Webster wrote,

I read with interest the various exchanges on the Lexicon. Colenso, full of contempt at his project having been scuttled and with other authors overtaking him with their own projects, made sure that his Will dealt with the draft Lexicon by saying the Government should have them but only if they honour the deal of paying the balance of the 300 pounds to his estate! Touché Mr C!

See page 368 of my book:

"I give and bequeath to the Government of the Colony of New Zealand all my M.S.S. of the Maori-English Lexicon on which I was formerly occupied by them together with all Maori Letters and other M.S. pertaining to the same (a large quantity) excepting however all official correspondence with the Government respecting the said work: Provided Always that they first pay to my Executors the sum of three hundred pounds long owing to me for work done for the Government and outlays made by me in connection with the same as stated by me in my letters to the Government of June 30th and August 16th 1886."

It seems to suggest in that passage that none of the 300 pounds had been paid as at the date of his death. My recollection is that he had been part-paid. Maybe this was a posthumous attempt to recoup interest or inflation (or both).

I am not sure what the executors did with this part of his Will but remember in my research of the Estate file that there was a handwritten "grocery list" of bequests that were ticked as they were dealt with. It included the Lexicon but I am not sure if it had a tick or cross next to it or was left blank. I imagine that the executors instructed Heathcote Williams to write formally to the Government of the day to see if they wanted to avail themselves of this conditional bequest but cannot recall seeing a draft or file copy of such a letter amongst the papers or a reply. The Estate box is of course with MTG but I have not checked to see if it has been scanned and available through their digital archive.



Artomyces colensoi (probably).
One of the many coral fungi, this was found in the Whirinaki Forest,
immediately south of the Ureweras.
Photographer, Mike Lusk

He matenga totika: Happy Deaths, or

“I never knew what trouble was,
before I joined the praying-people” ¹

Included in the samples of his early printed work that Colenso sent to Coupland Harding in 1891 was a “copy of the Happy Christian Death of an old Chief (Karepa (i.e. Caleb) Te Hiaro) part of a little book of my translating & printing still unfinished—advanced to p. 134, or so.—That was printed in England—by C.M.S., & by Religious Tract Society, in English & is also (in part) in a life of Rev. S. Marsden.² I hope, ere long, to finish this little Book: it was begun (say) in ’46 or ’47,—& carried on at intervals (often very distant ones!) till 1858—or thereabouts.——and those “Happy Christian Deaths” of Converts by Missionaries were not confined to N.Z., nor

to the C.M.S. Stations,—some were from the Polynesian Isles (L.M.S.), some, India,—Maoris, etc, etc.”

The mawkish genre of books on “happy deaths” had a quite lengthy and distinguished pedigree long before Colenso entered the field, a comforting solace no doubt in those times of high child mortality. Here is a sample ...

c.1670. The fear of hell and the joys of an early death with salvation in heaven do not seem fitting themes for amusing children, but James Janeway, English nonconformist preacher, carried on his work with fiery enthusiasm. His celebrated book appeared in England a few

1. Colenso’s Journal 16 November 1847: ... at iv. p.m., arrived at Te Hawera village Into which we were, as usual, loudly welcomed by the old Chief, Te Hiaro, and his people. We took the old man rather by surprise, in arriving too early; he soon, however, dressed and ornamented himself, and came and made his oration. Poor old fellow! he, too had had his trials, having buried the youngest of his two wives, and a fine young man, a relation, (a Reader, and a Candidate for Baptism,) since I was last here. In his harangue, he said, among other things,— “Though I never knew what trouble was, before I joined the praying-people; and though my heart often thinks, perhaps my griefs are caused by this new-fashion; yet, white man, hear me; I will never let go the faith which though hast brought me:—no, never.”— Karepa Te Hiaro died in November 1849.

2. This is ambiguous; I can find no such writing by Colenso in publications of the CMS or the RTS, or in books about Marsden. Perhaps he was referring to English accounts of other happy deaths – e.g. this passage about Marsden: “There were some happy deaths among the converts. The first that was buried in our new cemetery was Ihapera, the wife of T. W. Nene, who in after-days was the faithful and firm ally of the Colonial Government. Some of her last words were these: ‘Jesus is my keeper; He keeps me by night and by day. In Him I trust and rejoice.’” Buller J 1878. *Forty Years in New Zealand: Including a Personal Narrative, An Account of Maoridom, and of the Christianization and Colonization of the Country.*

years before his death in 1674, and was introduced into America about 1700. It was entitled *A Token for Children: being an Exact Account of the Conversion, Holy and Exemplary Lives, and Joyful Deaths of several Young Children. To Which is added A Token for Children of New-England, or, Some Examples of Children in whom the Fear of God was remarkably Budding before they died; in several parts of New England. Preserved and Published for the Encouragement of Piety in Children.* All children were from hell and entry to Heaven could be achieved only by constant prayer and repentance.³

1797. Hannah More helped to start Cheap Repository Tracts. These were inexpensive chapbooks – softcover books of four to twenty-four pages, often illustrated with woodcuts. Contemporary chapbooks were often ribald and More wanted to circulate “religious and useful knowledge” contained in short stories about “Striking Conversions, Holy Lives, Happy Deaths, Providential Deliverances, Judgments on the Breakers of Commandments, Stories of Good and Wicked Apprentices, Hardened Sinners, Pious Servants &c”.

1806. George Hendley’s *A Memorial for Children* was designed as a sequel to Janeway’s work, and was “an authentic account of the conversion, experience and happy deaths of eighteen children.”

1807. *Evangelical Biography; being a Complete and Faithful Account of the Lives, Sufferings, Experiences, & Happy Deaths, of Eminent Christians—Who have shone with Distinguished Lustre, Alphabetically Arranged, with Lists of their Principal Works, in Chronological order, and Occasional Extracts.* Rev. T. Wills.

1831. *Triumphant Deaths; Or, Brief Notices Of The Happy Deaths Of Twenty Six Sabbath School Scholars.* Jeremy Cross.

1831. *The Triumphs of Faith: Illustrated by the Holy Lives and Happy Deaths of Miss Reid and Daniel Harris, Formerly of Finsbury Chapel Catechetical Seminary.* Alexander Fletcher.

1833. *The Biographical Record: Or, Sketches of the Lives, Experience, and Happy Deaths of Members of the Wesleyan Society in the Salisbury Circuit.* James Dredge.

1848. *Youthful Piety exemplified in the Happy Deaths of Young Persons.* J. Burns.

There are dozens more such books, and many articles in the Church Missionary Society and London Missionary Society magazines. Colenso was of course only too well aware of the high death rate among Māori, and grasped the opportunity to be the New Zealand pace setter. *Te matenga totika* is listed in Williams 249, Bagnall 1327, Parkinson 334.

The National Library has a bound volume: “An unpublished work by Colenso consisting of accounts of the deaths of some 25 converts to Christianity. The first part is concerned with cases from foreign parts but 11 Maori notices are included from p.63 onward.” There is also a full set in the Auckland Museum Library.

The text relates 32 deaths, 21 from other countries (including 4 from Pacific Islands) and 11 Māori, all the names rendered into a Māori form—Tamati Wiremu, Tiria Maniwiki, Rea Hakopa, Kirieta Mohi, *Mo tetahi atu wahine* (About a certain other woman), Tai Huri, Wiremu Meteha, Harata Pere, Natanahira

3. Tweddell V. 1950. University of Rochester Library Bulletin: VI (1).

Atara, Hoani Teira, Hemi Mamaa, Hoani Rangarei, Tamati, Ihaka, Pita, Opoi Tana Mikahea, Te Taakihi.

Na, mo nga tangata o nga motu o tenei moana tenei wahi (Now, about those people separated by the sea from here): Wara (Tahiti), Me (Raiatea); Putewe, Aperau (Rarotonga).

Na, mo etahi nga tangata maori o tatou nei ano tenei wahi (Now, about some of our Māori people living here): Haari Wareparaoa, Riwai rana ko Kamariura, Hopa (Kaitaia); Putara (Waikato, Waipa); Riria (Puehunui); Te Ngungu (Patea); Te Waiwaha (Tangoio); Heni (Manawarakau); Pirihera Pere (Te Ro-toatara); Karepa Te Hiaro (Te Hawera); Makareta Te Hiakai (Wairarapa).

Printing *Happy Deaths*

At Waitangi in July 1849 Colenso started translating accounts from English publications: “17th.–19th. Wet weather. Engaged translating the happy deaths of several Christian converts, as related in the ‘Record,’ & ‘Missionary Register’; occasionally interrupted by Natives calling.” He printed a run of 400 copies of the first two pages and continued, composing then printing two pages at a time. A year later he had completed page 27 and on 13 December 1852, after his disgrace, wrote to the CMS Secretaries: “I intend (D.V.) to ...finish my little Books long ago begun,—one of which (the Happy deaths of Converts of various nations,) has reached the 96th. page.” By 1858 he had printed 132 pages.

The work was never completed. After his death, Bagnall & Petersen wrote, “a... nest of papers was found in the servants’ cottage. Again many were destroyed, but three sacks went south to Dunedin, a considerable proportion of this being the uncompleted *Happy Deaths*....”

At some time his 28-page account of Te Hiaro’s death (pages 97–124 of the whole) was bound as a separate booklet and named *Mo Karepa Te Hiaro: tenei korero: no Ihuraua no Te Hawera tenei*

tangata: he kaumatua pai he kaumatua wakaponu, he rangatira no Ngati-tutaiaroa. There are copies in the Mitchell Library and in the Hocken.

Back in 1836 Colenso had written to Dandeson Coates about the Type he was expected to use in Paihia, “The ‘Tariff’ by which they were selected, too, would be desirable as they are *not* selected according to the ‘run of sorts’ in the N. Zealand Language, so that the consequence is that when you have composed a few pages you have to stop!”

Māori uses “h” and “k” many more times than English, so the supply of these letters, if based on the needs of English, would soon be exhausted.

Thirteen years later in Waitangi his printing of *Happy Deaths* seems to have been similarly handicapped.

In the early pages he had no italic “h”—he simply used a “b” (unnecessary for te reo) with the bottom of the bowl filed off. He had no “H” and used a small capital; he had no “H” and used “I-I” (see Fig.1).

On page 3 he ran short of italic “k” after using it 25 times in a long passage of te

Mo WIREMU METEHA

*tenei korero; he Kai-wakaako tenei tangata, no Wereta,
he pa hoki tenei kei niera-reone.*

[Na tetahi o nga Kai-wakaako maori o reira, na hoani Atara tenei i tuhi. he tikanga pai hoki ta nga Kai-wakaako maori o tena wahi, ahakoa hoki he iwi mangumangu ratou, a, i wakarauratia mai hoki i wakaorangia i te waka-taurerekatanga a te tini pakelha pikopo nei; ara, i wana-akotia ena nga tangata mangumangu katoa e noho mai nei i niera-reone, na nga tini kaupuke pikopo ratou i wana-ako i o ratou kainga huhua, i te tahataha moana o taua wenua nui o Awerika. neoti ano, waaia ana e o matou kaupuke, e tiaki tonu ana i taua tahataha moana nei, ka rokohia, ka taea, ka wakaorangia hoki, ka tukua ki uta ki niera-reone, noho ai. Na, ko tetahi tenei o nga tikanga

◀ Fig. 1. A section of *Happy Deaths*—about William Meteha, of Sierra Leone (“Hierareone”). Note Colenso’s improvised use of a filed italic “*b*” for “*h*”; “*H*” for “*H*” and “*I-I*” for “*H*”.

▼ Fig. 2. The italicised Māori text on page 3 used “*k*” so many times that Colenso resorted to mixing regular “*k*” with italic “*k*”.

reo, so mixed in regular “*k*” (Fig.2).

On 25 September 1849 Colenso wrote in his journal, “Afternoon, printing pp. 13, 14, ‘Happy Deaths.’”

In June 1850 he wrote, “11th.—14th. Engaged in translating and revising ‘Happy Deaths,’ and in compositing p. 27 of the same.”

In fact from page 27 (Fig. 3) onwards he had a full set of type, including *h*, *H*, *H*—and sufficient *k*. Thus between September 1849 (pp. 13, 14) and June 1850 (p. 27) he either obtained new type or distributed his type from another project. I can find no reference to new type, and though on 15 September 1849 he bound “40 copies of my Scriptural Catechism”, the type therein has the same deficiencies (Fig.4). Colenso’s catechism is listed in Williams: 191. Ko te Katikihama Motumotu: “Various devices are adopted to overcome the shortage of type.”

koe te wakakinongia nei e nga tangata, tera koe e mana-akitia e te Atua, ae, mana e wakarongo atawai mai ki au karangatanga atu. Ko a au tenei ko to wahine, heoi kua motubia a hau nei i a koe, ae, i a taua tamariki boki. Kua wetekina a hau i a koutou, i tenei ao boki; tenei a hau te pai rawa nei ki te haere atu, ki te wakarere i nga mea katoa. Ma toku Atua a hau ka kaha ai te mea, E te mate e, kei hea tau wakakakati? E te po e, kei hea tau wikitoria? I nui ano ia oku mamea i tenei wa roa i takoto mate ai a hau, heoi ekore e a hei kia wakaritea ena nga mamea ki nga mamea o te Karaiti.”

Na, ka tihuri atu ia, ka korero ki tetahi o ona papa, ka mea, “Tenei a hau te tangi tou nei mou, mo tau wahine boki, ae mo koutou katoa. Kei mahue i a koe te waka-maharara atu ki nga tangata, ki te iti ki te rahi; ae, kia hira ake tau mahi i taku. Kua e ki ko te Iriiringa hei tikanga wakaara mo koutou; kua e wakawirinaki ki runga ki tena wakaaro, pera boki me a au i mua, penei hei tikanga wakamate tena mo koutou. Tenei kua kite a hau, na ka Iriiritia tatou, katahi rawa ka timata ta tatou mahi wawai wakawairua; koia a hau ka ki atu nei ki a koe, kia tupato koe, kia hopohopo ki te ahua kau o te wakapono; ina boki, na kona a hau i noho wakaaro kore ai. I pai a hau ki te wakarite kau; a i mea a hau, Kati, heoi moku ko tena. A na kona toku ngakau i poka ke ai i te Atua; na kona boki a hau i ngoikore haere ai ki te inoi puku ki te wakawa marie i a au ano, a kabore toku ngakau i oho i tona moe au tou, taea noatia te paanga mai o ta te Atua wiu ki au. neoti ano, e ahei ano i a au te korero atu ki a koe ki te

Mo HEMI MAMAA

tenei korero; no Riteneta tenei tangata, he pa hoki tenei ki Hiera Reone.

Pepuere 13. No naiane i Hemi Mamaa i tapukea ai. A, ko te ra ano hoki tenei i Iriiritia ai ia, etoru enei nga tau ka pahemo nei; a no reira mai ano tana noho pai, no te ra ano i Iriiritia ai ia, a taea noatia tona moenga atu. Ko tona mate he turorotanga mau roa; eono nga marama i takoto tonu ai ia ki tona moenga. He maha aku kite-nga i a ia i taua wa mate, koia hoki a hau i tino mohio ai ki te pai o ana wakaaro, ki te tu totika o tana wakapono. Ehara ia i te tangata mohio ki nga tini mohiotanga o tenei ao, otira i mohio ano ia ki nga mea o te kura a Te Karaiti. Ae, ko nga hua ataahua, hua pakari o te tikanga i tino kitea ki runga ki a ia i te wa roa i mate ai ia. I pai rawa ano ia kia tango marire ki ta Te Atua i pai ai mona, a i manawanui tonu ano ki ona tini mamaetanga. Te huhua o ana korero ki te tekateka noa, ki te kore tatutanga ngakau o nga mea o tenei ao! Ka wakapupuaki hoki i tana wakaaro, u tonu tupu tonu ki te atawai a tona Matua i te rangi, pera hoki me ta te tamaiti pai ki tona matua ano. Ko te matenga o Ihu Karaiti mo te hunga hara te tino papa-turanga o tana wakaaro. I penei tonu tana wakaaro taea noatia taku kitenga wakamutunga i a ia,

27

▲ Fig. 3. By page 27 of *Happy deaths* (midjune 1850) Colenso could use “h”, “H” and “H” in relating the happy death of Hemi Mamaa of Sierra Leone. Had new type arrived?

► Fig. 4. The title page from Colenso’s “Scriptural Catechism”: note a filed “b” for “h”; “I-I” or “H” for “H” (the small caps are kept consistent in his scriptural reference). *No Waitangi, Heretaunga: i taia ki te Perehi a te Koreneho* = From Waitangi, Heretaunga: published at Colenso’s Press.

KO TE

KATIKIHAMA MOTUMOTU:

ARA,

Ko tona wahi tuatahi.



Ko te wakapatungataputanga o Ihaka.
(ta hemi, 2. 21—23. roma, 4. 23, 24.)

NO WAITANGI, HERETAUNGA:
I TAIA KI TE PEREHI A TE KORENEHO.

1849.

Four CDVs

A private collector has four sepia cartes-des-visites (A, B, C, D here) said to be images of the Colenso family, and indeed, part of a substantial collection of published and unpublished Colenso material (including a collection of ferns, still pressed in newspapers of the day (perhaps the only existing copies), given by Colenso to Andrew Luff on his departure for England in 1874).

A is Colenso's parliamentary photograph of 1868.



B is a seated woman holding a child of perhaps 2 years' age. The centrally parted hair is reminiscent of Elizabeth's in Paris a decade and a half later, but was com-



Paris, 1863.

mon in Victorian times; the child is blond, so is not Wiremu. If this is Elizabeth, the child is either Fanny (born 1844) or Latty (1845), so the photograph would have to be taken between 1845 and 1850 (about when daguerrotypes gave way to wet collodion process photographs). Apart from her journey to Gisborne to deliver Latty, Elizabeth never left Hawke's Bay during that period, when it seems unlikely that a photographer visited either Gisborne or Hawke's Bay—but this just might be Elizabeth, pregnant with Latty, holding Fanny, at the Williams' in Gisborne in 1845.



C is of a woman photographed in Westhoughton (Lancashire). Elizabeth never, to my knowledge, visited Lancashire, and this does not look like her.



D is a boy of about 10 years' age. He has the same eyes as the woman with the infant. Latty? Perhaps....

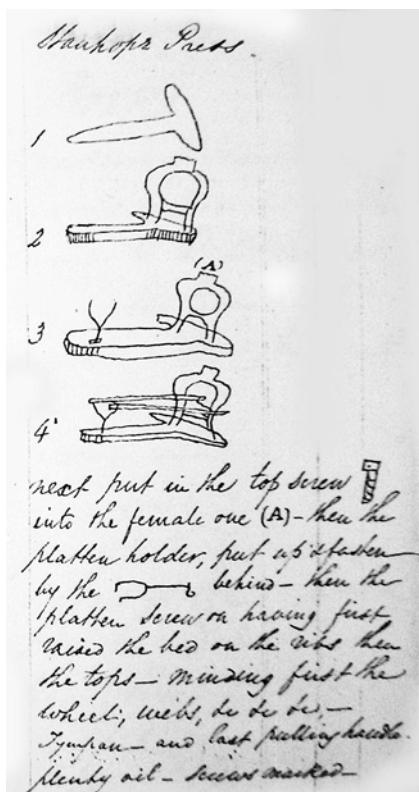


Ridley Latimer Colenso

Hints for printers

The manuscript of Colenso's earliest surviving diary is in the Hawke's Bay Museum and Art Gallery, with a copy accessible in the Alexander Turnbull. It relates the end of his time in Cornwall in 1833, his time in London, the journey to New Zealand, and the first few weeks at Paihia, including unloading his Stanhope printing press and equipment from the *Blackbird*.

There is an undated entry about the assembly of a Stanhope press (below), written during his time in London, but presumably for his own later use at Paihia; and a couple of other printing-related items as well (next page)....



Should the Press ever break in the ~~great~~ ^{middle} Bow. If in this direction, put a piece of iron on in the dotted line, - bore holes through & through - heat the iron red-hot, (and having all ready at hand) clap in the Bolt and draw up - by this means the iron will suddenly contract & hold it firm -

Finis work - Titles, &c if possible no Blankets.



A Stanhope press

To put on Tympan - see b.
 wet it well - then fold it
 and place it on y^e type
 in proper place and give it
 a pull - turn up one half
 paste down and rub it
 over - then turn up other
 half - &c - then run in the
 press and pull it again -

by June 1st gave orders to Messrs
 Williams & Coopers for
 2 Lettering sticks,
 1 Journal bd. 6 fol: green
 vell: fcap. ruled faint
 1.12.6. 1 cutting press & plough

◀ “by June 1st. Gave orders to
 Messrs Williams & Coopers for
 2 Lettering sticks, 1 Journal bd.
 fol: green vell: fcap. ruled faint,
 1 cutting press & plough.
 £1.12.6.”

A hint for the costive

—from the same manuscript....

Mild Purgative.
 Take - Gypsum salt - 2 Teaspoonful
 Carbonate Soda - 1/2 Teaspoonful
 mix in 1/2 pt water - take
 Tartaric acid - 1/2 Teaspoonful
 mix in a Wineglass - mix all together
 and drink while effervescing
 =
 Aperient for Bile -
 Take - Jalap - xv grains
 Calomel - v grains

Printing Museum finds permanent home in Paraparaumu

19 July 2013

News from Printing Museum

In 1984, a small group of printing industry enthusiasts rescued a couple of outdated letterpress printing machines otherwise destined for the wreckers. From their vision and 30 years of collecting, The Printing Museum has finally set its sights on what could be its permanent home.

A potential location within Queen Elizabeth Park at Mackays Crossing was investigated in conjunction with the Greater Wellington Regional Council. After a thorough assessment, this location was found to be unsuitable.

Needing to move forward, the museum team have continued to explore other options and an existing building in Paraparaumu has been found that has met all of the museum's criteria. Formerly the Don Oliver Gymnasium, this building is ideally located within short walking distance to Paraparaumu Railway Station, with ample parking for cars and buses.

The new museum will add another key attraction to Kapiti and the Wellington region. With a new showcase of equipment that has enabled New Zealand's history to stay alive in print, the goal is to provide visitors an opportunity to step back in time and see a working print shop using a range of technologies, spanning 150 years.

The Printing Museum's impressive collection includes the 1852 "Albion" hand-press used by the Blundell Family to print the first issue of *The Evening Post* in 1865, which is in fully restored working order.

Intended as a "hands-on" museum, programmes will provide a range of educational opportunities for schools, and courses for adults such as typography and print-making.

"The opportunity to display this amazing collection is close to being realised," says an excited Bill Nairn, Chairman of The Printing Museum. "This building suits us in so many ways, including a high level of security, load-bearing floors and room for expansion in the future. Now we have to get on with some serious fundraising to make it a reality."

"The museum has secured a contract this week over the building and now has four months to raise adequate funds," Bill states. "The museum also needs to increase its member and volunteer base, so if anyone can assist financially or wants to get involved, please contact us urgently."

For more information contact Bill Nairn, President at (04) 934-6509 or bill.nairn@clear.net.nz

www.theprintingmuseum.org.nz

How tall was Colenso?

In a letter to Donald McLean about the celebrated assault on Wi Tipuna Colenso described himself as “a man of very inferior physical power”, though after a fight at Waiomio he wrote, “I was, however, not intimidated, (having proved my arm to be rather longer than his)”. But I can find no clear record of his height or build.

Recently I found the “Measure for suit”—Tailor’s instructions—at right, in Colenso’s 1834 diary, when he was 23 years old. He was ordering a 5-piece suit: waistcoat, trousers, coat, great coat, short jacket.

At 23 he was slim (30 inch waist). Tailors’ tables give an inside leg of $31\frac{1}{2}$ ” for heights between 5’8” and 6’1”. My best estimate of his height is this: the head is one eighth of the height. The great coat (52”) reached from the base of the skull to

midcalf (70% of the inside leg). The trousers reached to 1” from the ground. His height therefore should have been $\frac{8}{7} \times [52 + (\frac{3}{10} \text{ of } 31.5) + 1] = 71.4$ ” = 5ft 11½. I put it to an old Wellington tailor of my acquaintance: “Can you say how tall he was from these measurements?” “Size SM,” he said after due deliberation, “tall fitting, about 6ft.”

This is probably the suit he wore 10 years later for what appears to be his “graduation photograph”, when he achieved Deacon’s orders in 1844 (next page).

1834 - Measure for Suit
 Waistcoat 22 1/2 from the Back Seam
 33 1/2 Brest 30 waist
 Trousers 50 1/2 - 26 - 43 1/2 length 20 1/2
 19 1/2 - 15 - 15 1/2 - 31 1/2 inside seam
 Coat 17 - 38 1/2 6 Back 21 1/2 35 Sleeve
 (8 - 10 1/2 12 arm) 17 Round the Shoulder
 35 1/2 - 32 - 31 over the Coat
 (neck)
 22 Length of the Lapels from the
 Back Seam
 17 1/2 - 52 for the Great Coat
 Short Jacket 19 Length 11 1/2 23 1/2
 front from the Back Seam
 Gaiters 9 length 13 - 10 1/2 9 1/2

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

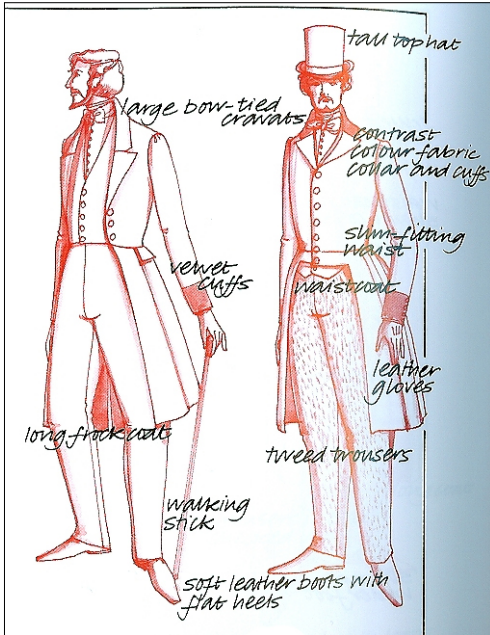
Please forward to anyone who may be interested.

The editor invites contributions on Rev. William Colenso FLS FRS.

Such contributions should be emailed to Ian St George, istge@yahoo.co.nz.

The cover is from an advertisement in the *Hawke's Bay Herald* in Colenso's time.

Cool gear in 1834....



William Colenso, probably at the time of his achieving the status of Deacon in 1844, probably wearing the suit ordered in 1834, his clerical bands tied in a fashionable bow.