

Hawke's Bay Herald

AND A HURIRI ADVOCATE.

No. 1.

NAPIER, AHURIRI, SEPTEMBER 24, 1857.

Vol. I



YOUNG & CO.'S LINE OF PACKETS BETWEEN LONDON & NEW ZEALAND.

Northfleet	N. Pentreath	1050
Duke of Portland	G. F. Seymour	870
Norman Morrison	C. L. Maundrell	1100
Royal Stuart	H. Tadmor	957
Merchantman	W. Brown	1300
Oriental	W. C. Macey	600
Westminster	Westgarth	1500
Carnatic	J. Smith	880
Rose of Sharon	J. Southerton	1200
Heroes of Alma	T. Silk	1100
Kenilworth	J. Thorne	900
Solent (new)	M. Brooks	1050

The above are only a few of the vessels despatched by this line; and will be followed at intervals of 10 days. The vessels are the fastest and finest vessels in the world, and of the highest classification at Lloyd's of the companies by skilful and experienced Captains.

The undersigned, as agents of this line of packets, are prepared to make arrangements on liberal terms with parties in the AUSTRALIAN DISTRICT wishing any of their friends to join the line.

Goods or passengers by Young & Co.'s line of packets, or to be forwarded on arrival, will be put on board at the following rates:—
BAIN, GRAHAM & CO.
25th August, 1857.

LINE OF PACKETS FROM AUCLAND TO LONDON.

KENILWORTH, A 1,900 tons, J. Thorne, To sail 1st October.
CORNUBIA, A 1,680 tons, W. E. To sail in all December.
A CAPEX SURF, 540 tons, To sail early in February.
To be followed by other vessels at stated intervals, as required.

The undersigned, in opening up this Trade by direct vessels, will be happy to make such arrangements with intending shippers and passengers as will in future oblige the expense and delay of transmission via Colonial Ports.

BAIN, GRAHAM & CO.
Auckland,
25th August, 1857.



THE first class schooners,—

SEA SERPENT, 100 tons burthen, Alex. Blair, Master.
ESTHER, 90 tons burthen, John Blair, Master.

Are intended, during the wool season, to be kept regularly in the trade between Auckland, Napier, and Wellington; and to be continued permanently in the same trade, should sufficient encouragement offer.

The accommodation, sailing qualities, and experience of the masters of the above vessels are too well known to require comment.

For Freight or passage, apply to the masters while in Port; or in Wellington, to Messrs. BUTCHER AND HUNTER; in Auckland to an Agent yet to be appointed; or here to

DANIEL MUNN.

Napier,
October 1, 1857.

**JOHN COLEMAN,
IRONMONGER,
OPPOSITE THE "EXCHANGE HOTEL,"
SHORTLAND STREET,
AUCKLAND.**

ORIENTAL BANK CORPORATION.

Incorporated by Royal Charter.

Paid-up Capital, £1,250,000.
Reserve Fund, £252,000.

RULES OF BUSINESS OBSERVED AT THE AUCKLAND BRANCH.

THE Corporation grant drafts on London Payable on demand, on at thirty days sight, and drafts on Scotland and Ireland, on demand; also, circular notes negotiable in Egypt, Syria, the Continent of Europe, India, and the Cape of Good Hope.

Drafts are also granted on the Branches and Agencies of the Corporation at Bombay, Calcutta, Madras, Ceylon, Hongkong, Singapore, Mauritius, Melbourne, and Sydney, at the Exchange of the day.

The Corporation also discount or make advances on private Bills and notes payable in Auckland, bearing at least two approved names, unconnected in general business and not having more than four months to run; or bearing only one name if accompanied by the signature of a Bank or Banker.

The Corporation collect Bills, Cash, and other securities; take care of the funds for the Corporation, and receive deposits from the public.

which no charge, for Commission or otherwise is made, and no interest allowed. Cheques and Pass Books are supplied by the Corporation free of charge.

2nd. Fixed deposits, subject to notice of withdrawal, on which interest is allowed at the rate of 5 per cent. per annum.

Notice of withdrawal may always be given at any time. The Corporation undertake to remit money by drafts or by bills of exchange, and payables in any town in Great Britain where there is a Bank or Banker. Sums to be paid in England or Scotland, under £5, are remitted by advice only; on Ireland sola drafts are issued for any sums above £2, and 1 per cent. above the sight drawing rate of the day on London charged.

J. S. OLIVER,
Manager.

D. GRAHAM & CO. WAREHOUSEMEN, & IMPORTERS OF GENERAL MERCHANDISE.—

AVAIL themselves of this opportunity, through the medium of the Hawke's Bay Herald, of informing the Merchants, Storekeepers, and settlers of the Ahuriri District, that they have always on hand a most extensive and varied assortment of Merchandise, comprising every description of manufactured goods in

Silk, Cotton, Linen, and Woollen, as well as every variety of FANCY GOODS. Auckland, 24th August 1857.

**ALFRED BUCKLAND
AUCTIONEER
AND GENERAL AGENT,
AUCKLAND.**

More especially for the sale or purchase of Land, Horses, Cattle, and Sheep.

Stock kept at fixed charges in his paddocks at Newmarket.

THE UNDERSIGNED begs to inform the Settlers and Mercantile Community of Ahuriri, that he has commenced business at the Port of Napier as MERCHANT and COMMISSION AGENT.

JOHN ALEXANDER SMITH.

Napier, September 21, 1857.

THE Attention of the Settlers and others at Ahuriri, is requested to the well assorted Stock of Supplies requisite for the District, viz.:

Negrohead & Honey Dew Tobacco
Pampanga Sugar & Company's No. 1 Pieces
Crushed Lard Sugar, Coffee
Congou Tea, in chests, halves, and bxs.
New South Wales & Liverpool Soap
Belmont No. 1 Sperm Candles, in 25 lb. boxes
Palm Oil, Black Pepper
American Ploughs
London Bottled Vinegar
Olive Oil, in quarts and pints

Sydney made Town Drains

Bullock Yokes & Chains, Cart harness
Horse Shoes, assorted
Foster's Spades and Shovels, Iron, as-

orted, and assorted, 9 and 10 in. White Lead, and other Raw Materials, Stockholm Tar, and other Assorted Goods, 10 and 11/4, and other Goods, as per description.

And the following superior WINES & SPIRITS:—

Martell's and Hennessy's Brandy
Pale Brandy, in cases, West India Rum
Geneva, in cases and half cases
Old Tom, Bottled Whiskey
Bottled Ale and Stout
Napier, September 21, 1857.

THE UNDERSIGNED, as Cash Advances on the same, consigned to MESSRS. JAMES MORRISON & CO. of London; or to their Agents in the neighbouring Colonies.

JOHN ALEXANDER SMITH.
Napier, September 21, 1857.

**NEWMAN & EWEN,
FURNISHING AND GENERAL
IRONMONGERS,
AUCKLAND,
AGENTS BY APPOINTMENT TO
JOS. RODGERS & SONS SHEFFIELD
CUTLERS TO HER MAJESTY.**

Sorby's Edge Tools,
Electro Plated and Papier Maché Goods,
Jewellery, Writing Desks, Dressing Cases,
SOLAR LAMPS, GLASS, CHINA, AND
BATHINGWARE.
IRON BEDSTRADES, SADDLERY, &c.,
Terms, CASH.—Hours of Business, 8 to 6.

THE undersigned are CASH purchasers of WOOL and OTHER PRODUCE, and are prepared to make CASH ADVANCES on the same, consigned to MESSRS. JAMES MORRISON & CO. of London; or to their Agents in the neighbouring Colonies.

JOHN STEVENSON & CO.
Queen St. Wharf, Auckland
29th August, 1857.

**WHARF STEAM MILL,
AUCKLAND.**

**THORNTON, SMITH, & FIRTH
are CASH Purchasers of Wheat.**

DRAPERY ESTABLISHMENT

KNOWN AS THE

NEW ZEALAND HOUSE,
SHORTLAND STREET, AUCKLAND.

W. RATTRAY begs to inform the inhabitants of Ahuriri that his stock is now replete with every description of clothing and drapery. It includes—

Monkey Jackets, Vests of all kinds
Shooting coats in every variety
Black cloth, dress, and Walking Coats
Black and colored Dew Trowsers
Sydney and other Tweed do.
Boy's coats, Vests, and trowsers
Men's and Boy's Blue Serge, Regatta, and white shirts
Ladies' and Children's under Linen, consisting of night dresses, slips, Chemisettes, &c.

Baby Linen, Borses, Cloaks, Hoods
and all kinds
Shawls, a large assortment long and square
Miles, Cashmere, and other Dress Materials, in great variety
Lilac and Light Chintz Prints
Calicoes, Shirtings, Linens, diapers
Blankets, Sheetings, Flannels
Black Satin Velvet Hats
The Shell Felt do.

and all kinds
Felt and
Hawke's Bay
Herald, and
Facking
to do.

THE UNDERSIGNED, as Cash Advances on the same, consigned to MESSRS. JAMES MORRISON & CO. of London; or to their Agents in the neighbouring Colonies.

VICTORIA WANE,
(SHORTLAND STREET LEADING TO FORT STREET.)

Wholesale and Retail General Merchant.

D. A. PHILLIPS respectfully invites the attention of Cassars, Traders, and Settlers of the Ahuriri and other Districts, to his Stores, situated as above, where he has always on hand a large and varied stock of Goods suited for both European and Native trade and family use.

His stock comprises—
Description of Goods for Native trade
Furnishing Hardware, in variety
Earthenware and Glassware
Fancy and Trade Cutlery
Ironmongery and Stationery, in variety
Fancy Goods

And a large Stock, too varied to be enumerated in an advertisement, but to which he would invite the attention of buyers.

Goods carefully packed. All orders of whatever description attended to with punctuality and despatch. No extra charges for commission for executing orders.

Produce received, and sold to the best advantage, and proceeds remitted with despatch, at a small nominal charge.

Established 1849.
OBSERVE THE ADDRESS.

THE UNDERSIGNED as AUCTIONEERS & COMMISSION AGENTS would call the attention of the Settlers at Ahuriri and Hawke's Bay that they are prepared to receive produce &c. either for private sale, shipment, or for immediate sale by Public Auction.

JONES & ALLIES,
Auctioneers.
Auckland,
24th Augt. 1857.

**COMMERCIAL HOUSE,
Queen Street, Auckland.**

WHOLESALE and retail Ironmongery, Stationery, Glass, Earthenware, Saddlery, and Ship Chandlery Establishment.

Goods carefully packed, and forwarded to all parts of New Zealand.
J. T. BOYLAN.

William Colenso's other Māori children?

by Ann Collins

Over the years there has been mention of descendents of William Colenso, other than the children of his daughter Frances Mary (Fanny), who married William Henry Simcox and settled in Otaki. His son Ridley Latimer (Latty) had one daughter, May Latimer, who died unmarried when she was only eighteen. His acknowledged natural son Wiremu, who married his cousin Sarah Veale Thomas Colenso and settled in Penzance, had no recorded children from his marriage.

There are several Māori families that have included William Colenso in their whakapapa or genealogy. In Māori culture knowing and being able to recite one's whakapapa is the basis of establishing relationships among individuals, families (*whanau*), local tribes (*hapu*) and regional tribes (*iwi*). Knowledge of 25 generations of heritage establishes linear and lateral relationships. Given this cultural importance the inclusion of a "disgraced missionary" is significant.

One of the families that have included William in their lineage is based in Awarua, just over 21 km south of Kaikohe, and another Rawene, a settlement in Hokianga Harbour.

Early Journeys in Northland


After his arrival in 1834 William lived in Paihia, busy with his printing, and surrounded by missionaries with large families. The religious environment was very different from Penzance where he had been involved with the nonconformist communities as well as the Church of England. William had been greatly influenced by the Wesleyan movement. He felt lonely and uninvolved in this community. His attempts to change this did not endear him to his seniors. However as his proficiency in the language increased he was called upon to conduct missionary business in the villages visited from Paihia.

Bagnall & Petersen mentioned (p.113 of the new edition) receiving an account, written by William to his father, of several of the journeys undertaken from his arrival in New Zealand until March 1841. This document was given to the Alexander Turnbull Library by George Colenso Carter in 1948, and the holograph was recently transcribed by Ian St George; the dedication and title pages are shown overleaf.

William described ten journeys, including his 1838 journey with Henry Williams to the Bay of Plenty and the East Coast. These may not have been all his journeys and in fact Bruce Hamlin's manuscript published in *Colenso's Collections*, compiled by Ian St George, describes two more.

These Memoranda & Extracts were written by the
 Rev. William Colenso F.R.S., F.R.S., in New Zealand
 & sent to his Father in Penzance, Cornwall, viz.
 Samuel May Colenso. They relate his early missionary
 labours & journeyings amongst the Natives, he eventually
 became the greatest living authority on the Maori
 see his life written by G. S. Peterson & R. S. Darnall & c.

Geo. Foster.
 App. 1948.



Memoranda,
 of Journeys made among the Natives of New
 Zealand; from the Year 1836, to the Year
 1841, inclusive. Extracts from Private
 Journal.

Paihia, Bay of Islands,
 New Zealand, July, 1841.

14th to 17th April 1835 (Colenso's Collections)

Paihia to Waikare, to Tuarau on River Wangaroa then to Wangaruru then returning via Waikare to Paihia.

9th to 28th February 1836 (Memorandum of Journeys)

Paihia by boat to head of Waikare River, overland to Wangaroa on the Wangaruru River, then to Wangaruru for several days, then to Owae by the coast, after several days inland to Wairua, Wairariki, Te Waiti, Mauna, Waipapa, Pukeokui, Aotahi, Ripo, Mangare, Maramanui, eventually along the Waiomo Valley to Kawakawa returning to Paihia by canoe.

31st May to 9th June 1836 (*Colenso's Collections*)

Paihia by boat to Kawakawa, Tarawera, Tourangatira, Onewaka on the upper reaches of the Kawakawa River, Punakitere Valley, then travelling to an unnamed village from which he ascended Mt Hikurangi, then descended to Lake Tauanui returning to the unnamed village for several days then to Kaikohi and Waimate.

1st January to 13th February 1838 (Memorandum of Journeys)

Leaving Paihia, with Rev William Williams on the Columbine, via Whangarei and the Mercury Isles to Tauranga, Wharekahika, Rangitukia, Whakawhitira, Waiaapu valley, Reparua, Ariawai, Turanga Maraetai, Firth of Thames, returning to Paihia.

20th March to 14th April 1839 (Memorandum of Journeys)

With Reverend William Wade travelled to Cape Maria van Diemen & Cape Reinga via Waimate, Hokianga, Hokianga Heads by the west coast to the Capes visiting Kaitaia on the way. They returned via Raungamu and NE Coast to Bay of Islands.

19th to 25th June to 1839 (Memorandum of Journeys)

Paihia to Waikare, then via Wangaroa to Wangaruru, by boat to Owae, after a few days overland to Wangaruru via Paparaaumu, then on to Waikare returning to Paihia.

24th to 30th September 1839 (Memorandum of Journeys)

Paihia to Waikare by boat, then overland to a plantation on the way Wangaruru. From Wangaruru for Owae, from which he visited a Rimariki Island, off the south headland, returning Owae, then to Paparaaumu, then by boat to Wangaruru, overland to Waikare, then boat to Paihia.

5th to 24th December 1839 (Memorandum of Journeys)

Left Paihia on the “Black Joke” for Whangarei with Busby. Returned overland via Pihoi, Ratu, Parakara, Te Waiti, Taika, Wareora, Tongake, Tutukaka, Mata Pouri, Otakahia, Owae, Paparaaumu, Penuruku, Waikare then canoe to Paihia.

7th to 16th April 1840 (Memorandum of Journeys)

Left Paihia by boat for Kawakawa, proceeded to Waiomio and then to Hinukuku. Travelled on to the banks of the River Wairua and the villages of Kopunuingaoho and the Haukawakawa, then Parekai, Pihoi, Te Waiti, Ratu and back to Pihoi. After staying there a few days went on to Waipuakakahu River which was in flood so aborting further travel to Whangarei turned back to Waiomio, Kawakawa then boat to Paihia.

30th August to 6th September 1840 (Memorandum of Journeys)

Left Paihia by boat for Waikare, then Punuruku, then Paparaaumu, Mimiwangota, back to Paparaaumu, Te Mateatai, a Wangaruru plantation, then Waikare then back to Paihia by boat.

3rd to 7th January 1841 (Memorandum of Journeys)

Paihia to Waikare, walked to Wangaruru, and then paddled to Paparaaumu, Mokau,

Owae, being sick travelled by boat with Busby & Mair through Wangaruru Heads to Paihia.

27th February to 23rd March 1841 (Memorandum of Journeys)

Paihia to Waikare, to the head of the Wangaruru River and Paparaaumu then Owae, then Wanaanake, Matapouri, Tutukaka, Ngunguru, Parakaraka, Wareora, Pihoi, then by canoe for Pakaraka, Tamatarau, Kopunuingaho, Waipapa, Tapapa, Owae, Paparaaumu, Tutaimatai, Waikare, then Paihia.

William concluded his account to his parents with the following paragraph:

“From a perusal of the foregoing hastily-written pages, it is more than probable that you, my dear parents, may be very desirous to know why it is that I have met with so many peculiar (a mother’s affection may say disastrous) incidents in travelling? This question may, I think, be satisfactorily answered. Hitherto I have been necessitated to travel as opportunity for leaving home has offered.—For instance, I see that by assiduity in the Printing Office, I may get the work in such a train as to be able, at the end of three weeks, to leave for a short journey. Preparation is made; the time arrives; and it may prove wet or disagreeable weather. In this case I must either choose to go or entirely lose the visit.—Not so my brethren, who, if bad weather comes, can wait till it is fine, and then commence their journey. —Again, whenever I have gone out, it has invariably been for a limited period; so that I have often to march at “double quick”, in order to accomplish my intention, and be back to the Station within the given time; that the press be not kept waiting. Further, my home is with the Children of the wild—I travel from love of it. I might almost say, it has been a matter of supererogation on my part, but whether so or not, certainly a matter of choice. Don’t however fear for me. Circumstances, hitherto averse, will, I hope soon alter for the better—so that I may look forward to more travelling and more time to do it in. You know my intention in this respect—More, I’ll not here say. A Dieu.”

Certainly sounds as though, even aside from his natural history interests, he did not feel at home with the Mission Station at Paihia.

In his letter to the CMS, written in December 1852 explaining his suspension by Bishop Selwyn, he described his life from 1834, ten years as a bachelor in their employ:

“I thus lived a single life for several years, without a stain upon my moral character – although in the full vigour of youth & health and surrounded by temptation, and where powerful solicitations to evil from without were not wanting.”

Although Peter Wells quotes the following passage from William’s diary, dated the 11th April 1838:

“I believe I am the vilest sinner on the face of the earth. (Do I really mean this?) – and yet I am proud! and think much of myself!! can’t bear for anyone to tell me of a single fault!!! and love dearly to hear myself praised!!!! Oh God! Thou only knowest my crimes – if man knew – it would not be believed – I am sure that all, both the religious and irreligious would all exclaim – impossible!”

The first is obviously referring to sexual temptation, whereas the second is more ambiguous, possibly masturbation.

He does mention “Ruriruri” in the account to his parents of his trip to Wangaruru in 1836, as a “game...generally performed by a number of naked men and women closely wedged together around a fire in a small hut”. He describes being disturbed by the noise and going to expostulate with the participants and to stop the game. Other sources described it as a singing game accompanied by gestures (Maori Music, pp.77–82).

Māori Records

Prior to 1911 only marriages between Māori and Pakeha were required to be registered. Later separate Māori Registers for marriages (1911-1954) and births and deaths (1913-1961) were kept. After this time Māori births, deaths and marriages are recorded in the General register alongside other New Zealanders. The best place to find records for dates of birth or death for the 1800's and early 1900's are in the Māori Land Court Records. Another option for birth, death, and marriage records is church registers. More recently, with the growth of on-line genealogical websites many lineages have been published. Also many networking sites have queries and answers concerning compiling *whakapapa*. I have used these to try and collate evidence to examine the claims that William had other Māori children.

I have also had the valuable insights and efforts of Ian St George, Gillian Bell and Sarah Carter with this endeavour, especially with the locating and transcribing of William’s *Memorandum of his Journeys*.

Paki Eramiha Neho

In January 2009 there was a number messages on networking sites advertising that Uncle Rore was planning to visit Napier on the 16th and 17th for a Colenso *hui* (meeting). The agenda included visiting William Colenso School, a burial site and the Hawke’s Bay Museum. This was probably a reference to a reconciliation and forgiveness ceremony held at William Colenso’s grave.¹ It had been organised by Te Rore Neho, a *kaumatua* (elder) of the Ngapuhi *iwi* (tribe), which is centred about Hokianga and Whangarei in Northland. Te Rore Neho died in August 2009. He was a descendent of Paki Eramiha Neho, and possibly the great great great grandson of William Colenso.

Paki Eramiha Neho died in 1929 in Awarua. The official registry index claims that he was 103 years old – born in 1826, prior to William Colenso’s arrival in 1834. However his family believes that Paki Eramiha was born around 1841, the son of William Colenso and Tihe Awarua,² a daughter of Ureroa Te Ringahaka. The couple were reported to have been married according to Māori Law, but William’s affections began to stray to his wife’s sister and the family intervened, dissolved the marriage and banished William.³



Te Rore Neho

William’s journey inland in June 1836, a little earlier than reported, included a climb of Mt Hikurangi and took him close to Awarua. He spent some nights in an unnamed vil-
lage.



31 May 1836	Paihia (by boat Kawakawa)
1 st June	Tarawera Tourangatira Onewaka (upper R. Kawakawa)
2 nd June	R. Punakitere
3 rd June	
4 th June	Unnamed village
5 th June	Ascended Mt Hikurangi Lake Tauanui (Kereru) Same as 4 th
6 th June	Same as 4 th
7 th June	Same as 4 th
8 th June	Kaikohi
9 th June	Waimate

The boy grew up in Awarua and married Heeni Wahine-Koti Matiu Kuiapo around 1859. In 1905 Eramiha Neho was listed as a beneficiary of the Ninihi No.2 Block with 28 shares. He was recorded in the 1908 Māori Electoral Roll as

being of the Ngapuhi tribe living at Kaikohe. In 1919 his address was Te Awarua.

This couple had 12 children in Awarua. Te Rore was a descendent of the third son Remana.

1. William Neho was born in 1859 and died in 1948 at the age of 89.
2. Kiri Neho was born in 1861 in Awarua, Auckland, New Zealand. She died in 1902 at the age of 41. She married Taneie Hoami.
3. Hare Te Tatau Eramiha Neho was born in 1862 and died on 17 Jul 1941 at the age of 79. He and Merepohoi Temotuiti "Meri" Heremaia were married in 1894. She was born in 1873 and died on 19 Apr 1942 at the age of 69.
4. Tuera Neho was born in 1863 and died in 1908 at the age of 45. She married Wiremn Puru.
5. Te Awhi Neho was born in 1865. She died in 1881 at the age of 16.

6. Remana Paki Neho was born in 1867 and died on 30 Dec 1915 at the age of 48. He and Ngapera Taupaki Hohepa Cassidy were married. She was born on 16 Aug 1879 in Rawene and died on 15 Aug 1954 at the age of 74.
7. Te Atarangi Neho was born in 1871 and died in 1928 at the age of 57. He married Ngakoti Terata.
8. Erana Neho was born in 1873 and died on 19 Jan 1933 at the age of 60. She married Wiremu Heremaia around 1890.
9. Tarauhia Waho Neho was born in 1875 and he died on 3 Feb 1935 at the age of 60. He married Ngawai Kiro. She was born in 1871 and died on 27 Mar 1936 at the age of 65.
10. Matiukuiapo Eramiha Neho was born in 1879 and died on 6 Mar 1951 at the age of 72. He and Rewa Te Hemo Erueti were married. She was born in 1868 and died in 1934 at the age of 66. Some of their descendants adopted the surname Eramiha.
11. Ataraiti Neho was born in 1881. She died in 1926 at the age of 45. She married Henare Tipene.
12. Waikaranihi Neho was born in 1883 and she died in 1916 at the age of 33. She and Kire Hori were married.



William Colenso, Paki Eramiha Neho, Wiremu Colenso & Remana Paki Neho
(Peter Wells could see a similarity with the hooded eyes, also with Gillian Bell's eyes)

Tehakiro Koroneho (Pehi)

At the service held in the Waiapu Cathedral during the Colenso 200th Birthday Celebrations (2011), Bishop John Bluck, after thanking God that he had not had to be William's bishop, recounted his encounter with Mike Pehi, a funeral director from Ashhurst who believes that he is William's great great grandson. This meeting had occurred at the blessing of a cairn to remember William's ministry at Woodville, after he was reinstated in 1894.

Mike Pehi has named his business AAA Colenso-Pehi Funeral and Monumental Services to honour his Colenso ancestor. He grew up in Hokianga as one of 23 siblings.⁴

The Pehi family of Hokianga trace their lineage back to the marriage of Koroneho Tehakiroe and Te Paea Hinerangi Gray, also known as Guide Sophia. This couple married around 1851 and were reported to have had 14 children.

Sophia Hinerangi was born in Kororareka (Russell) between 1830 and 1834, the daughter of Kotiro Hinerangi and Alexander Gray who had arrived in 1827 from Scotland. Little is known of her first husband, other than the following story recounted in *Memories from Māoriland*.



"Now," said Sophia, "the first time I heard of Tegnakahi⁵ was during the life of my first husband, Tehakiroe (his Christian name was Colenso, for he had been baptised). When my first son was born Tegnakahi came to our house, and said to Tehakiroe, 'Why did you marry that pretty girl? She is too good for you, you ugly old fellow! A great many younger men are after her; you will have trouble through this before long.' Tegnakahi said this out of pure mischief, for though my husband was ugly, still he was a fine man — very big, and a great fighter. Lady, he was born to fight! For whenever there was a battle between the tribes he used to go off and take part in the fighting, which was the only thing he cared for, never troubling himself about us; but when he came back he was lazy and would do nothing. Then we poor women of his house had bad times, for he made us work very hard and carry heavy loads. So Tegnakahi did not do us much good by his remarks, although I do not think he meant any real harm; but he made Tehakiroe very jealous.

This story indicates that her husband probably adopted the name Colenso when he was baptised and that he was significantly older than her, making William Colenso, who arrived in 1834, an improbable sire.

In 1839 William Colenso and the Reverend William Wade made their journey to Cape Reinga, arriving overland from Paihia to Hokianga before proceeding north along the west coast. On this visit Koroneho Tahakiroe may have been baptised.

On a different journey 1841, while in Owae, William reports the return of some young men to the village after they had been baptised in Paihia - one of whom adopted the name of his Cornish friend Thomas Vyvyan and another his own name William Colenso.⁶

The children of Koroneho Tehakiroe and Te Paea Hinerangi were born in Rawene, a village on the south side of Hokianga Harbour. Following is a list of 12, consolidated from various sources.

1. Rawiri Koroneho was born in 1851.

2. Heni Kerei Koroneho was born in 1853.
3. Pehimena Paki Noho was born in 1855 and died in 1915 at the age of 60. He married Emma McLean (Makarini) in 1871. She died in 1927 at the age of 70 in Waima.
4. Wikitoria Koroneho was born in 1855.
5. Lucy (Ruruhi) Makiraki Koroneho was born in 1858 and died on 20 Aug 1934 at the age of 76. She married Thomas Henry de Thierry on the 14 Aug 1880 in Auckland. He was born in Mercury Bay in 1856 and died in 1935.
6. Piripi Hamu Noho was born in 1862 and died on 1 Mar 1948 at the age of 86. He married Mihiwera "Meti" Rogan around 1880 and then married Huria Paraone in 1885.
7. Sarah Hera Kura Koroneho was born in 1863 and died on 29 Aug 1918 at the age of 55. She married William Charles Price in 1882. He was born in 1854 and died on 26 Jan 1918 at the age of 64.
8. Harata Waikauri Koroneho was born in 1864.
9. Paratene Te-Haakiora Koroneho was born in 1866.
10. Alexander Grey Koroneho was born in 1868.
11. Taniora Kui Koroneho.
12. Riki Koroneho. He married twice, first in 1907 to Kuini Wharerau and then Tuku (Ada) Ripia in 1916.

Following the death of her first husband, Te Paea married Hori Taiawhio in 1870 and moved to Te Wairoa, Lake Tarawera, where she had a further three children. She was the principal tourist guide of the Pink and White Terraces when they were destroyed by the eruption of Mt Tarawera in 1886. After the eruption she moved Whakarewarewa, where she continued her guiding career. In 1895 she joined George Leitch's Land of the Moa Dramatic Company, playing herself during the melodrama's Australian tour. She became president of the Whakarewarewa branch of the New Zealand Women's Christian Temperance Union in 1896, and the same year was appointed caretaker to the thermal reserve, on a small salary. Sophia guided a number of royal parties through Whakarewarewa. She died in 1911.⁷



The children of her first marriage continued in Hokianga, with her grandson Rekene Pehi (son of Pehi-mena Paki Neho) a participant in the Dog Tax War of 1898. One of Rekene Pehi's sons, Kawhati Rekene (Arthur) Pehi had a son called Mike from his second marriage.⁸

There is also a community of the Church

of the Latter Day Saints in this neighbourhood. In 1929 Maggie Pehi (granddaughter of Piripi Hemo Neho) married Riki Heperi. The current dean of students at the Brigham Young University in Utah is a New Zealander called Vernon Heperi – he may be descended from this family. One of his researchers recently contacted me concerning William's possible Māori children.⁹



Conclusion

It seems physically possible that Paki Eramiha Neho was William's son, although the circumstances of his birth are inconsistent with William's writings and behaviours. The premeditation of contracting a marriage, is not the same as giving into temptation because of loneliness.¹⁰ If the contract had been made, the progress into adultery with his wife's sister is even harder to credit taking into account the limited time the first relationship was possible.

That William was married to Guide Sophia is inconsistent with the description she gave of her first husband. He may have been baptised by missionaries and taken William's name.

There is an opportunity to confirm whether William was the patriarch of these families using DNA. My father, who was a direct male descendent of William's brother, had his DNA tested and it is available for comparison with a direct male descendent of Paki Eramiha Neho or Koroneho Tehakiroe. The Colenso Society, cognisant of and sensitive to culturally different attitudes to these matters, has offered to fund this testing if a suitable candidate is willing.

References

1. Peter Wells witnessed this ceremony and describes it in *The Hungry Heart*, pages 122-125.

2. Awarua is in Northland, many of the Noho family still live there today.
3. This story was related in an email from Sarah Carter, February 2013, based on information received from Gail Pope, Curator of the Hawkes Bay Museum who also met with Te Roro Noho, and witnessed the ceremony.
4. Massey Alumni Magazine, Issue 13, November 2002,
www.massey.ac.nz/~wwpubafs/magazine/2002_Nov/stories/funeral.html
5. A spirit child of the Chief Papahourihia and a spirit woman.
6. *Memorandum of Journies*
7. Images by Blomfield, 1884
8. Armed resistance, led by Hone Toia, against a tax imposed by the Hokianga Town Council on all dogs in the district. Resolution negotiated by Hone Heke Ngapua MHR, grandnephew of Hone Heke.
9. Email to Ann Collins from Jessica Gilley 2nd February 2013.
10. As was his description of the circumstances with Ripeka.

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Colenso, Tregear & the Maori Lexicon

A trove of Colensoana was auctioned by “Bethunes at Webbs” auction on 21 March 2012: Francis McWhannell was kind enough to copy many of the longhand documents for us: lot 380 was a letter.

On 9 April 1891 the Rev. William Colenso wrote to Mr Edward Tregear. The manuscript is Colenso’s own copy of the letter, replete with his rather idiosyncratic abbreviations: I have expanded most of them for clarity.

(copy) Napier, Apl. 9, 1891

Dear Mr. Tregear

—I am not a little surprised on finding a letter from you dated “17th. March”, enclosed in a copy of your new book—Maori Dictionary,—lately published: but, before I reply, I should tell you how it happens that I have not done so before.

1. I had been in the Bush during all March returning to Napier on the 3rd. inst.—

2. While there, & hearing of your forthcoming Work I early ordered a Library copy of it from Lyon & Blair, and, in due course, heard of its having been sent on to Napier, on which I remitted the money for it, & got their receipt. And, as I always give instructions to the Post Master here, not to send on books & parcels to me in the Bush, (owing to the double charge for postage,) I naturally concluded to find it here on my return. Not so, however,—only a large miscellaneous lot of books, parcels, and small packages from all parts:—to all these I paid no attention, being very busy—many of them are still unopened.—

3. This book sent by you was among them: but on seeing the packet was marked “O.P.S. only”, and franked by Mr. “Morpeth”, I thought it was from the Government. I should mention, that I often receive copies of various publications from them; and also, while in the Bush before Easter, I had written to the Colonial Secretary to obtain copies of John White’s History,—finding I could not get the vols. of it I wanted in Wgn.—having only vols. I & II, & not indeed knowing of any more having been published!

All this by way of explanation.

Now to your letter.—

The announcement of your Book in the Papers of the day greatly surprised me: I could not understand it, believing that you were otherwise fully employed on Maori subjects. And when I read that,— “it had been many years in preparation”,—and recollected your numerous letters (of enquiry, &c.) to me during past years, in which—while they were both friendly & long, and on Maori words, with frequent reference to the Dictionary, on which I have been so long occupied,—yet you never once alluded to your being so engaged, I was still more surprised. But that is over: here is your work: and I must now plainly and honestly tell you, that it seems to me to savour strongly of forestalling under the apparent guise of friendship.——

I merely write now, at once, to acknowledge receipt, seeing so long a time has elapsed since you wrote & kindly sent me a copy.

I am leaving for inland on Church duty on Saturday morning (11th.)—and, if I return next week to Napier (for I may go on to Dannevirke & stay there a while,) I purpose writing to you again after I have looked into your book. It appears (prima facie) to be a monument of industry on your part. I am,

Dear Mr. Tregear

Yours truly

(signed) W. Colenso.

Tregear

Edward Robert Tregear 1846–1931
“Soldier, surveyor, linguist, Polynesian scholar, writer, public servant, political reformer” published *The Aryan Maori* in 1885, and his monumental *Maori–Polynesian comparative dictionary* in 1891. Colenso was referring to the latter—which “established his international reputation in Polynesian scholarship and he received honours from England, Italy and France. His output of Polynesian studies continued at a prodigious rate with articles, dictionaries, a collection of Polynesian fairy-tales – *Fairy tales and folk-lore of New Zealand and the South Seas* (1891) – and a large volume of Maori ethnography, *The Maori race* (1904). In 1892 he co-founded with Stephenson Percy Smith the Polynesian Society and co-edited its journal for 11 years. Tregear also played a prominent administrative as well as intellectual role, as councillor and president of the Wellington Philosophical Society and



as a governor of the New Zealand Institute. By the early 1890s Tregear was among the country's most prominent, prolific and controversial intellectuals.” [K. R. Howe. Tregear, Edward Robert—Biography, from the *Dictionary of New Zealand Biography. Te Ara—the Encyclopedia of New Zealand*, updated 1 September 2010. URL: <http://www.TeAra.govt.nz/en/biographies/2t48/1.>]

Colenso had been working since he left Parliament in 1865 on what was to have been his *magnum opus*: his own Maori Lexicon, the work repeatedly hampered by government vacillation and reversals of decisions about state financial support. In 1886 he had submitted a sample for publication (words beginning with the letter “A”), but this had been mislaid—and it was not until July 1891 that he was told it would not be published. After further delays it was eventually published in 1898, largely at Colenso’s own expense. In the meantime he had been trumped by Tregear’s dictionary.

I am not aware of any other letters between the two men having survived, but in Colenso’s letters, especially those to RC Harding, Tregear’s name is mentioned more than a hundred times. Here are some snippets...

What Colenso said about Tregear in his private letters

12 August 1890: I refrain from writing (or speaking) re Tregear, & his Dicty, fearing I should commit myself: I could tell you a good deal, & show you some of his early letters to me. There is a gentleman in N. (well known to you) who always—from the earliest of Tregear’s writings re the Maories—said, he was the one I had to be cautious of, &c, &c, &c.—

5 February 1891: I thank you for the “Circular” re Tregear’s Dicty.—I shall purchase one if T. does *not* send me a copy!! I notice T. says—“*several years in prepn.*”—I was *sorry to see that*, bearing in mind *his first* letters to me.—

24 April 1891 (this after Colenso’s letter—above—to Tregear): I have *not* recd. a “wire”, or anything from Tregear: better not, *at present*: I can *fully* understand your kind & friendly remarks on my letter to him—“that I was *hard* on him”—but then you are quite ignorant of our *former* free & full correspdcce on Maori matters, &c. &c.—some day *you* may know *all*:—*till then* suspend yr. judgment.... Depend upon it, that *now* my Dy. will *never* be pubd.—I have little doubt but that the Govt. of the day *knew* of Tregear’s work, “So many years in prepn.,” and that *this* was a reason (if not the only one) for their conduct towards me.—

24 May 1891: I really do not know when I shall find a spare hour to take up Tregear!

23 June 1891: ... have not yet seen your 2 big books, nor looked at Tregears’!!

15 July 1891: Bob. just back from town bringing 2 letters—one from Tregear (owing to your kindly giving him my message) a long and fair (or good) letter from his point_of view: I must ansr. it, but I should first like to dip into his book.

7 August 1891: No reply (of course) from Govt. to my last to Cooper. The more I think over it, the more I am convinced, that Tregear has been (somehow) the great obstacle:—More anon: have not yet looked into his book;

27 August 1891: *re my “applying to Govt. for authority to pub. this 1st. pt. Mao. Lex.”—You add “new men may have new ideas.” You forget, however, that it was *Balance* himself who treated me w. contumely about this very M.S. in 1886. Moreover, what chance is there *now*? w. Tregear’s out & supported by Govt. (now openly—before privately)— & mine *rejected!*—I have *often* of late wished, that T. had *not* sent me a copy: and I have several times thought of returning it—but I do not see my way to do so—*sans* precedent. *I have studiously avoided looking into it;—including, of course, my own copy. Very likely, had T’s. book not been pubd., I woud. pub. this 1st part (or, instalment) right off—& that without thinking of looking any more to Govt.**

14 February 1892 (to Henry Hill): By a late mg. mail I recd. a Catalogue of Books from a Londn. Bookseller (unknown to me), in which Tregear’s *Maori Dicty.* is spoken highly of, & I, w. mine!, am brought forward as a poor kind of thing, a foil—I have sent the Cat. to Hg. w. a draft of a note to London, which I intend forwarding together w. a copy of that Parly. P. of 1875 *re M. Lex.*—just to open his eyes.—and I have been thinking of getting up a 2nd paper (from ’75 to ’91) to leave on record how I have been substy. treated.—From the Papers I learn, that Tregear (now openly enjoying a Govt. billet) will shortly be in N. Very likely T. will see you (from your high office)—and he may enq. after me: I do not wish to see him: so, please, do not let him know from you of my place of residence. I have never looked into his *Dy.*, (from the first glimpse)....

27 June 1892: when the part “A” is printed—then I will look into Tregear’s book, & compare with his “A”.

10 January 1893: I have never yet opened his book (though I have 2 copies!) since that first & only brief peep at recg. as I told you & him.

17 March 1893 to Mantell: Tregear had *seen* (and used?) my Ms., for *he told me so in his letters*: we had corresponded freely, (he often asking *Maori* questions,—and I, in my happy ignorance, answering them,) but I never dreamt of his being *so employed*, and was surprised when his book was announced. We have not *since* corresponded: on my recovering my copy (purchase) from L. & B., *I just looked into it*, but have never since opened it.

27 March 1893: I have recd. a letter from a Member of Pt. (of longstanding), enqg., among other matters, of the “Mao. Dy.”—with remarks *re* Tregear: possibly, Mr. T. may yet hear something *re* his conduct, &c, in that matter.!!

5 April 1893: Thanks for the Mao. Dy. come quickly: have only just looked into it: (and so w. his former one, also Tregear’s—this last turned up the other day! among a heap—in its orig. package). Between Wms.’ & Tregear’s—there is now no room for mine,—no want either: still I should like to have (if only A.!) printed: but, as I told Sir James—I can do no more at my own expence.

12 April 1893: I have *recently* (yesterday) received from Mr. Atkinson, Nelson, a copy of his book—ptd. *there*, 70 close pps. small type—being a severe *critique* on Tregear’s *Dy.* *You must see it some early day.* It is in 3 papers read before their Socy., ’92: and I should suppose from his ptg. it *there*, the said Papers have *not* been sent to Sir J. Hector. Of course, I have *not yet* read it—scarcely looked into it, but shall take it with me; moreover, I am still a stranger to Tregear’s *Dy.*—

16 July 1893: I *have seen* in T's. Dy., pref., what you have pointed out:—true, *in a note*, but it was the *very least* he could do. You also tell me what he had said to you, *re* W.C. & his Dy., & no doubt all that is correct: but what then?—Do you not see, that, if I had listened to T's. overture, & sent him my Mss. to be copied, that he would have *used them also*? His secret, sly, private work, (unknown as far as I was concerned) now *reveals* it: T. must have been *years* engaged on his Dy., from *before* we correspd. I have little doubt.

18 January 1894: —you *truly say*, “T. made use of the whole store of phill. informn. I had collected on the subject:”—but, in yr. adding, “and *named me as his authority*”—you *greatly err*! T. took *good care* (as in his former papers) to do *nothing* of the kind! If you look & comp. carefully you will find it to be so: true, he mentions me specially in 2–3 places, but not as he should have done....

30 October 1895: You will, I think, be a little surprised to know—that I have had a visit from Tregear! and, more, received him, & parted, *kindly*!! It came about in this way: my man told me there was a man outside who wished to see me, Robert saying—“his name is *Geer*”:—I replied, “Let him come in”: (I was in *back room*, exmng. plants:) I came into parlour, asked my visitor to sit, &c.—where from? from Interior Patea, &c, on his way to Wgn. & called to see me, &c,—so we talked about interior, &c &c, and not, for at least 15–20 min., did I *suspect* whom it was—& then it *flashed* on me, and I soon fixed it (inferentially)—&, as I had begun—kind & courteously—*so* I was determd. to carry it out to the end. I never once prond. his name, never referred to his work! though I took him into my *little* room, & showed him a Ms. of Mao. Lex., & talked about *it*. & then into back-room, &c—he stayed I think much over an hour: and I have since been chuckling over the yarn *he would tell you*!! On the whole I am glad I did *not* know him early:—I pitched into *Governors* of Inst.—but T., & also Buller (in a note), seem to lay all blame to *Hector*.

22 November 1895: Tregear's story of Taylor & the reinga, I believe to have been from *mine*—with *his* additions, &c.... They have been largely used (pilfered?) of late: by Tregear, by Seth Smith, and by Stack of Canterbury, especially!—this *last* I only found out by chance! a few days ago—in his long paper on Maoris pubd. in vol. III, “Aust.Ass.Sc.”—and all of them seem to have taken up *one* mode—*i.e.* quoting a *bit* w. “turned commas”, & then adopting a lot.


16 April 1896: You regret my dropping the Maori subjects (and so, others.)—but (I fear) you hold with such 3rd. class creatures as the 2 Smiths, Kirk, Tregear, & Co.—who artfully plunder—a sad proof to hand this day—I opened on vol. XXVI. “Amelius (!!!) Smith at Auckland reading a paper on Mao matters— $\frac{2}{3}$ rds of it from mine: & no acknowledgement. Exactly as he did before, “Maori Proverbs”, only there more bare-facedly: (I sent you an author's copy of mine—that you might read & compare—but you had no time to do so.) And here this day is a sumptuous (!) packet, done up w. Red tape, &c, &c, from the “Victoria Institute, London”, contg. a thick (well-printed) booklet, by H.B. Guppy, M.B.”—on “the Polynesians & their plant names”, (a terribly learned far-reaching work—a-la-Tregear but no reference to any thing of mine—or of any one else on N.Z.,—neither Tregear's book.) And yet he works hard & long, to establish his fad—of their having come from Asia, &c, &c,—

27 November 1898: Ed. “Nature”, says—such is or may be “*supplementary* to Wms’, & to Tregear’s”.—fortunately my *Ms.* was in the Govt. *prison* years *before* their books were issued: but even *that* seems to have been overlooked!—

21 December 1898: some time ago, I saw, in a Wgn. p. you sent me, that Tregear had come out in his way, about the “kumi”, and had said, all he had heard about it from the Maoris, was, that it was “a huge fabulous reptile”. Something at the time, told me—that was false as to his hearing of it from them, because the word is strictly an E. Coast word, & Tregear had not been there: lately I have been enquiring North, and am informed the Maoris never knew of “kumi” so applied, (which I pretty well knew). And on looking into Wms’. Mao. Dicty., Ed. 1871,—there, sure enough, is the very sentence used (borrowed or filched) by Tregear!— “kumi, a huge fabulous reptile”.

How things seemed to Colenso

Tregear, White, Stack, Smith, Guppy—all have copied/borrowed/filched/pilfered Colenso’s work on Maori matters and none has made proper acknowledgement, often quoting a little but then “adopting a lot”. Tregear has, moreover, in the guise of friendship, been picking Colenso’s brains for years while working secretly on his own dictionary. Furthermore the Government has known about Tregear’s work and that is why it has not consistently supported Colenso’s Lexicon. Thank goodness Colenso never acquiesced to Tregear’s requests to see his “Letter A” or he would have filched that as well. It’s all so bad that he cannot bring himself even to open Tregear’s book, and if he could think of a way of returning it decently he would do so. To cap it all off, now that both Williams’ and Tregear’s dictionaries have been published there will be no need or demand for Colenso’s. The editor of *Nature* has written that Colenso’s proposed Lexicon will supplement Tregear’s and Williams’ dictionaries, but has overlooked the fact that Colenso’s actually predated Tregear’s. What’s more his young friend Harding is also a friend and colleague of Tregear’s and worked on the printing of the latter’s dictionary; Colenso has repeatedly reminded him of Tregear’s plagiarism—not only of Colenso’s, but also of Williams’ work—but he seems too busy to read the important historical papers that would persuade him of the truth.



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 of this issue is page 1 Vol. 1 No. 1 of the *Hawke’s Bay Herald*,
which Colenso helped James Wood with.

Colenso's Cape Crusade

Easter Sunday, 31 March 1839....

.... After Service I proposed visiting the Cape; considering the very great suitability of the day in which our Blessed LORD, rose from the dead, for going to this descent into the Native Hades, this refuge and gross delusion of lies—and there, with the Volume of Inspiration in my hand, read suitable passages to those who would accompany me to that awful spot! our time too was limited, and we were entirely dependent on the generosity and ability of this little party to supply us (8 in number) while here, and, also, with food for our journey back. About noon, one of the Senior Chiefs of the place, as guide, my 5 lads, & myself and dog, started for the celebrated “Reinga”. Wind very strong from the N.N.E., so much so that I was nearly blown down. We travelled for about 2 miles over sand hills and sandy beaches, when we commenced ascending hill on hill, without a path, which, together with the wind against us, was very disagreeable. After nearly an hour spent in ascending the hills, we sighted the Cape once more, and commenced descending towards it, to do this, however, from the steepness of the descent, required as much, if not more wariness, than the ascent demanded. We gained the valley at the bottom of the hill, drank of the little stream (to the astonishment of our guide,) from which, according to the Natives, the Visitant unclothed with mortality takes his last sip of terrestrial beverage, and, crossing the brook, found ourselves beneath the sacred rock!—An almost naked & very craggy promontory jutting out into the sea, which washed 3 sides of it. In front, and about 40 feet in height from the rocks beneath, projected the long and bleached main root of a Pohutukawa Tree, (*Metrosideros tomentosa*) which our guide, with becoming seriousness, told us was the place from whence the spirits took their last leap into the ocean below! “Look”, said the old chief, “don’t you see, how it is whitened and the bark gone, too, with the treading of their feet?” An argument, which, to him, and doubtless to many others, was unanswerably demonstrative. One of my lads (Tarawero, the son of Wininga, a Chief of note at Poverty Bay,) proposed to clamber up the almost perpendicular face of the cliff, to the “sacred root,” to get me a branch from the young tree, which was vigorously shooting up from the remains of the old one; but, the wind was so very high, the footing so precarious, and, if any accident occurred it would have been directly imputed to our daring impiety, and thus made a great obstacle against the progress of the Gospel, I, therefore, desired him to desist, and borrowing the old Chief’s axe, I chipped off a piece of the rock from the face of the Cliff, as a trophy; what peculiar lustration the axe required to purify it, I do not know.—The old Chief asserted that he had seen the spirits going off the root! but was much disconcerted, when, having got him to allow that some New Zealander or other died every hour, I proposed to remain and, nolens volens, to keep him also



An unlabelled sketch among Colenso material in the Mitchell Library Sydney, apparently showing two of Colenso's "lads" approaching the long bleached root of the Pohutukawa at Cape Reinga.

there, until he could point out a spirit unto us. The tide, fortunately, being low, we took our stand beneath the leap, and there,—under the “root,” the ocean rolling majestically at our feet, before us an illimitable expanse of sea & sky, behind us the towering crag, and we, ourselves, standing as it were on the utmost verge of time, looking into the eternity which lay before us.—I read some suitable passages of Scripture, which I had selected for the occasion, making a few remarks thereon. Leaving the place, we passed round the base of the cliff to the other side; ascended and descended our hill, long and steep; and got to our little encampment by 5, p.m. Having rested a short time, I held Service, but was much interrupted by old 'Ware'ware, (by whose side I had ventured to take my stand,) with whom I had a long discussion. Truly *gross* darkness rests on this people; yet, to many of them “light has sprung up”! the “day sprung from on high”, it is to be hoped, is breaking upon them, and the cloud or error's dark night, shall be effectually dispersed before the refulgent rising of the Sun of Righteousness! Yes; had we no other indication of it, than that fearless offer of my lad,—to ascend that dark and frowning and hallowed spot, in order to get a branch or that tree (a spot, which for ages has been universally held in the highest reverence by all the N. Zealand tribes; a spot, which no one had ventured to approach, until of late, much less to profane, and that, too, in the face of the old Chief, who, like a guardian of the sacred fane, asserted aloud its sanctity, and deprecated the wrath of the “Atua” on the impious wretch who should dare with unhallowed hands to desecrate this holy place!) it would require no peculiar sagacity to perceive, that the mighty spell of Satanic delusions and lying vanities, which has so long bound this nation fast in misery, as with a cart-rope, is fast dissolving. An offence of this nature, at no very distant period, would have caused a war—a crusade,—which might very probably have ended in the extermination or the tribe to which the offender belonged. I was glad to perceive that the old chief, spite of his superstition, his assurance, and never-failing refuge of framing a lie to meet his purpose, was hard put to with some of my remarks and questions, to the delight of my lads; who seemed to enjoy greatly the exposing of the follies and errors of their forefathers. May the Lord, in mercy, open his, their, and our eyes, to see, know, and obey the truth as it is in Jesus!

Amen.

Then, as now, an awe-full spot....Ed.



Colenso, in his “Memoranda of Journies” (which he sent to his father), wrote, on 10 February 1836, “Maruwenua, a Chief from the Wangaruru tribe, was here; and, being under the restriction of the “Tapu”, was fed by old women, just as a Child:—I offered him a head of Tobacco, provided he would take it with his hands—an old woman (one of his feeders) said, “Do not take it”; but he could not resist the temptation, and laid hold of the bribe. I spoke strongly on the folly of the Native Superstitions, in reply to which he only smiled, while the old women expressed their fears, that their God would punish him for his wanton impiety!!”

On 18 March 1841, “One of the young men, (at my desire,) had been baptized Thomas Vyvyan, after my ever-to-be-remembered Cornish Pastor; another had been named W.C. after myself.”

He wrote, on 22 February, “About 11. A.M., we arrived at Maunu, a deserted village; once, (judging from its fence, now prostrate, of *whole* trees,) of no small strength against the enemy: here was a fine Peach-tree in fruit; the fruit, however, was not ripe.”

Elizabeth Colenso sent her husband what she called “Maori peaches” from Waitangi in 1852. It seems some antipodean Johnny Appleseed planted peachstones early in European colonization—Ed.

On 22 February, “We entered the large square within the village, (on one Side of which is the longest house I had seen in N. Zealand, being near 200 feet in length,).... The long house, already alluded to, was ornamented with several nude figures; one of which, with a white face and black hat, was evidently intended to represent a white man: this long hall was raised at the upper end by a step or two, which raised part was covered with mats—and reminded me of the Saxon halls of our ancestors, the “dais”, and the salt.”

He wrote, on Sunday 23 June 1839, at Wangaruru. “Infant class, 13 in number, some of whom were very interesting; but, poor little things, they were sadly in want of garments, now the middle of winter, yet, some were 2 together under one old flax mat a little larger than a handkerchief! (N.B. I must look to my Cornish friends for some childrens garments: and hope those who love the Lord Jesus will be “one and all” in this matter.)

“One and all” is the Cornish motto, and the suggestion that Colenso sought aid from his friends at home is intriguing—Ed.

Oops!! Your editor apologises that the March issue was labelled February (Vol. 4 No. 2) instead of March (Vol.4 No. 3). We are truly sorry for readers looking forward to 13 issues this year.



Cyathea colensoi

Photographed by Mike Lusk, Sunrise Track, Te Ruahine