



eColenso

eColenso is the free email publication of the Colenso Society, 32 Hawkestone St, Thorndon, Wellington 6011:
it might be forwarded to interested others. Contributions should be emailed to the editor, Ian St George, istge@yahoo.co.nz.

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Colenso's London 1833-1834

Young William Colenso was not yet 22 when he arrived in London on 21 October 1833. The Bristol coach had taken 14 hours overnight, 5pm to 7am when it dropped him at Aldermanbury near the Guildhall. From there he took a cabriolet to his brother Samuel's digs at 22 Wellclose Square. That day the brothers visited London Docks, East and West India Docks, East India House and Commercial Road.



Wellclose Square,
1795.
Stalls sell food,
drink and clothes.

The next two pages show detail from Greenwood's 8 inch to the mile 1827 map of London. Christopher and John Greenwood carried out their survey between 1824 and 1826. Between 1827 and 1856 their map would pass through at least 15 states. Most copies of the map were dissected and folded. Fully coloured copies in flat sheets are rare.

The detail is reproduced with permission from Motco Enterprises' CD *Find your way round London c. 1830*.

These are high resolution images and can be zoomed for detail.

Great Queen Street Chapel

CMS Salisbury Square

The Swan Inn, Holborn Bridge (Nicholas Broughton)



Richard Watts, Crown Court

Joins NEXT map here ⇨



↶ Joins previous map here

St Mary Aldemary

St Swithin's

Old Jewry

Wellclose Square

St George in the East

The next day he was job hunting—and sightseeing: Old Bailey, Temple Bar, Charing Cross, Westminster Abbey, Westminster Bridge, St James Park, Horse Guards, Billingsgate, Carpenter Smiths Wharf, the Tower and home. In the evening to St George’s Chapel in the East (Cable St).

Similarly the next day: to Old Street, City Road, Pentonville, over London Bridge to Dover Road, back up over Blackfriars Bridge, to St Paul’s, Gutter Lane Cheapside, Leadenhall Street, back to Cable St, home to Wellclose Square and back to Cheapside and home again.

And the next day: back to Dover Road, Westminster Bridge and Abbey, St James Park, Green Park, Grosvenor Square, Berkeley Square, Park, home.

On day five, 25 October, he went to Spitalfield, Mansion House, back home, out again and finally to Richard Watts, the printer who did the CMS work, in Crown Court, Temple Bar, where he was given a job.

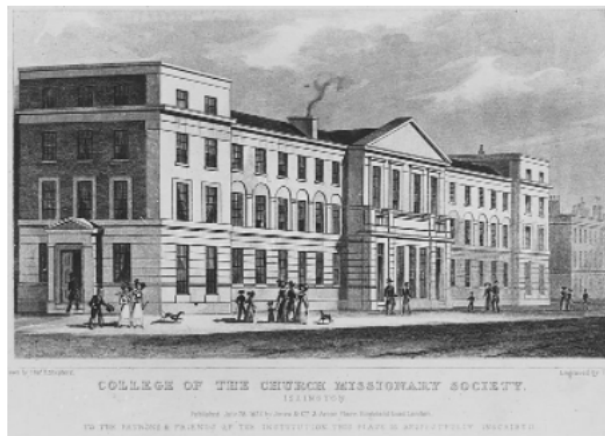
That grounded him somewhat, though he found time to lunch in St James Park, and his Sundays were spent at church—usually St George’s Chapel in the East. On 23 December he left his lodgings in Wellclose Square and went to live elsewhere (his diary says only “the West end of the city”). He attended St Paul’s on Christmas Day.

1834: Sundays to church, often the Wesleyan Great Queen Street Chapel, evenings to bible classes. One Saturday to Palace Yard. One afternoon to see William IV in procession to open Parliament. One Monday at the zoo. One Sunday to Westminster Abbey.

On 10 February his parents gave permission for him to go to New Zealand and on 18 February he applied formally in writing to the Church Missionary Society in Salisbury Square. On 24 March he passed his medical, then visited the Church Missionary Training College at Islington. Good Friday was on 28 March that year and he must have stopped working for Watts the day before. On 1 April the missionaries met to receive their instructions. On 6 April he left by coach to Bristol, steamer to St Ives and wagon to Penzance to be with his family and friends before he said goodbye forever.



CMS headquarters in Salisbury Square c. 1906.



The Church Missionary Society training college (known as Highbury Missionary College) occupied grand purpose-built premises, with hall, library and lecture room for 50 students.

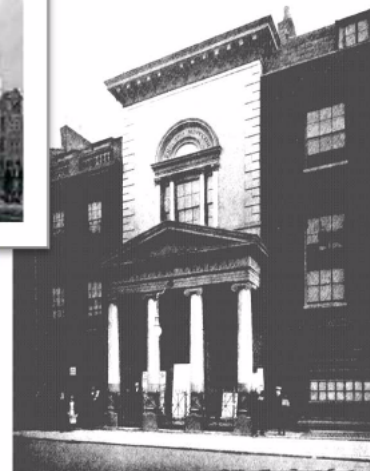
On 24 May he arrived back in London to stay at the Swan Inn, Holborn Bridge (Nicholas Broughton, proprietor). 30 May and 4 June to the British Museum. His last few London Sundays (25 May, 1, 8, 15 June) were crowded with services at St Paul's, St Olave's Old Jewry, Aldermary Church, St Swithun's, St John's, St Ann's Blackfriars. One day he visited the Bank of England.

On 18 June 1834, not yet 23, he, with the other missionaries, took the Thames steamer *Rose* to Gravesend and boarded the *Prince Regent*, bound for Sydney.

The Wren church,
St Olave Old Jewry



Wren's St Mary Aldermary,
Bow Lane.



Great Queen Street Wesleyan Chapel



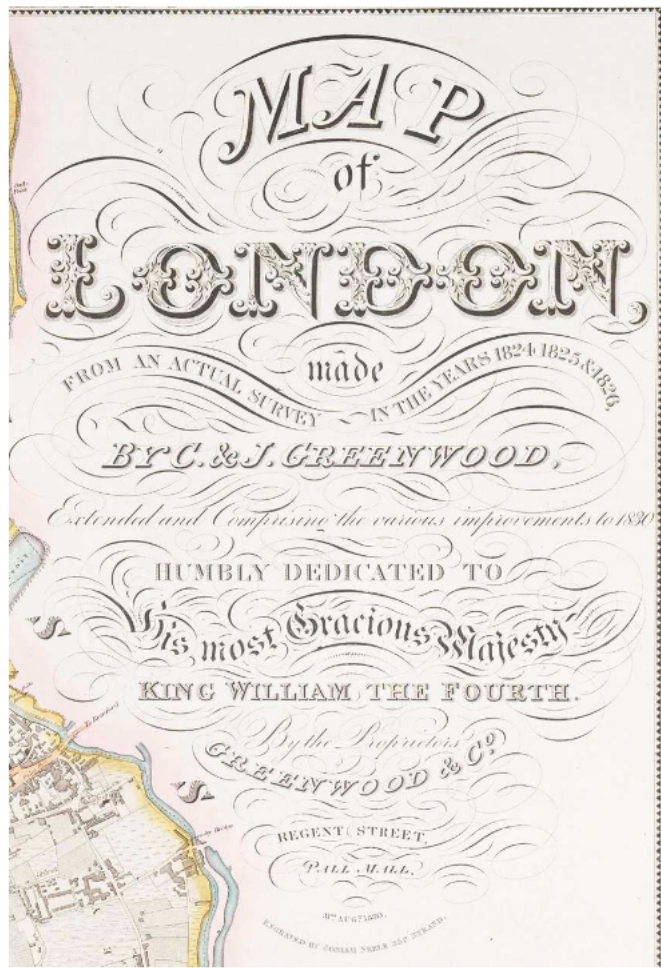
Wren's St Swithun's,
badly damaged by
WWII bombing,
finally demolished
in 1962.

The Hawksmoor church of St George in the East,
with its distinctive pepperpot towers.





From the Greenwoods' map: St Pauls ▲ Westminster Abbey▼ Title ►



Wellclose square...

... was in Stepney, near London's Docklands; in the centre was the Mariners' Church ▶ (previously the Danes church), whose vicar in Colenso's time in London was George C. Smith ("Boatswain Smith"), who had worked as a Baptist minister in Penzance and

was also secretary of the British and Foreign Seaman's Friend Society, started the *Sailor's Magazine* and was "engaged in promoting many other schemes for overthrowing the kingdom of darkness." [1]

The World of 10 February 1830 carried this notice of a sermon on the death of Captain Robert Colenso, William Colenso's cousin. ▶

Colenso made no mention of either Smith or the Mariners' Church in his diaries, but it seems likely he was familiar with both. He wrote anonymous pieces for *The Pilot*, the British and Foreign Sailor's Society magazine when he worked at Richard Watts' in Crown Terrace (see *eColenso* July 2014).

He had met his brother Samuel at 22 Wellclose square on 21 October 1833 and they had explored London together—but within 3 weeks poor Samuel had had enough—sick to death of his older brother's pious proselytising, he fled; William wrote in his diary (13 Nov.),



A CAPTAIN'S DEATH.—On LORD'S DAY Morning, Feb. 14, a SERMON will be preached in the Mariners' Church, Wellclose-square, on the Death of Captain Robert Colenos, at Sierra Leone, Africa, a Member of the Committee of the British and Foreign Seamen and Soldiers' Friend Society. Divine Service to commence at half-past Ten o'Clock.

... in pointing out to my Brother this night his past errors, and what his future lot appears to be, he jumped out of bed like a madman,—wishing never to see any of his people any more,—put up his clothes, and never came in for the night....

An article of nearly 50 years ago tells the fate of Wellclose square...

When Geoffrey Fletcher ventured off Cable St into Wellclose Sq in the spring of 1968, he stumbled upon an eerie scene. Earmarked for redevelopment and languishing under a Compulsory Purchase Order, the entire square – the oldest and most historically important in East London – was about to disappear. Its destruction, together with Swedenborg (originally Princes) Sq, a smaller neighbour to the east, erased two and a half centuries of history and ripped the heart out of this remarkable enclave of forgotten London.

"The devastation of the square was pitiful to see.... The half dozen Georgian terraced houses left on the north side looked indescribably weary and exhausted, their bricks crumbling

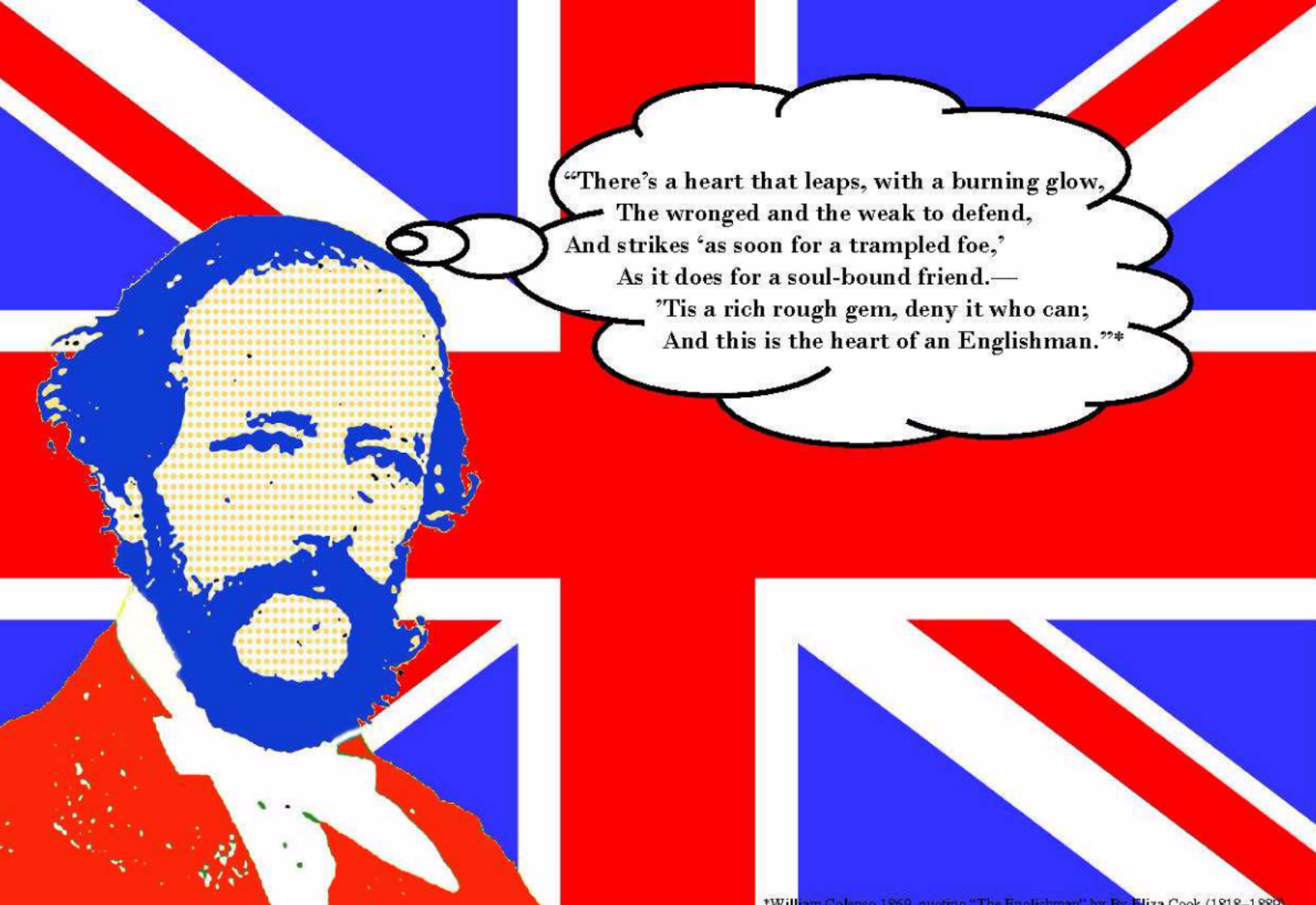
and their stucco returning to sand. Grass was coming up on the pavement." [2]



Wellclose and Princes Squares in 1746 (John Rocques map)

References

1. The Sailor's Magazine and Naval Journal. American Seamen's Friend Society, 1831. p.335.
2. Palin W 2012. The lost squares of Stepney. *Spitalfields Life*, 30 December.



“There’s a heart that leaps, with a burning glow,
The wronged and the weak to defend,
And strikes ‘as soon for a trampled foe,’
As it does for a soul-bound friend.—
’Tis a rich rough gem, deny it who can;
And this is the heart of an Englishman.”*

Long Jim: James Stephen Grindell 1823–1900

AG Bagnall wrote,

“Long Jim” or “Maori Jim” as he was variously known, was the son of an army captain who ran away from school to sea but jumped ship at Sydney having been ill treated by his master. He came to New Zealand about 1840 as a member of Captain Peacock’s crew of smugglers but finally plumed for shore life with a Maori girlfriend from whom he acquired his undoubted facility in the Maori language. For a time he worked in the employ of WB White of Muhunoa [*Levin*]...

... and with two companions, Sturgeon and Smith, he set out from there in 1844 on a fatal journey. They made the first crossing of the Tararua, but then the three young men ran out of supplies, walked south to Te Kaikokirikiri (Masterton), and continued towards the south coast. The Ruamahanga was high after a storm and Sturgeon and Smith were drowned trying to ford it near Hurunuiorangi. Grindell continued south to Huangarua (Martinborough) and Wharekaka, where FA Weld employed him. Bagnall concluded, “Such was the tragic and spectacular arrival in the district of one who for some five or six years was to be its most colourful resident.”

At the end of 1844 Weld noted, “J Grindel refusing to cook I packed him off,” and he lived [*wrote H Chapman to HS Chapman on 24 November 1847*] “with a Maori woman, and for good or bad has much influence over them... he has acted as interpreter and negotiator between the Squatter-Settlers and the natives, in their bargains for land”. He was known to Maori as “Te Karini”.

By June 1845 Weld would sleep at “Jim’s new hotel,” the Travellers

Rest on the south bank of the Turanganui (for which he paid £5 for a bush licence, and which was known as the “Sow & Spuds” for its monotonous meals)—Grindell was therefore the first publican in the Wairarapa.

Wairarapa

William Colenso made eleven journeys to the Wairarapa during Grindell’s time there, after his first reconnaissance with William Williams in 1843 until his penultimate pastoral visit between March and May 1851. He first met Grindell in the southern Wairarapa on 17 March 1846 and wrote,

I called at Wāngaiwakarere in my way (a small village principally belonging to the Wesleyan Natives of Te Upokokirikiri); here we dined. Called on J. Grendall, a young Settler, who was full of bitterness against Missions and Missionaries. He declared against all Religion, and said, that he often spoke against Missionaries and Religion to the Native Converts, and cursed them in the Native language, and yet, overflowing with invective against their insincerity! I spent more than an hour under his roof to little purpose. Among other things, he said, “One reason I have against the Missionaries is, that formerly—before these wretches” (the Natives) “took to Psalm-singing, a man could get a Pig, and a woman, at every place, free, but now it is just the reverse!” This man has been several years in New Zealand, and knows the language pretty well. I scarce need add, that he is a sad thorn in the sides of the Christian Natives.

Back in Hawke’s Bay at the Mission Station on 19 July 1847,

a travelling party of Natives arrived from Wairarapa, bringing the news of my having committed adultery with an English woman residing at the Hutt near Wellington! which made no small sensa-

tion among the N. Chiefs. I recommended them to wait patiently, until the N. Teachers from that district (who would be here now in a few days to their Annual School) should arrive.

A fortnight later “the Wairarapa Teachers informed me, the author of the report lately raised against me was the notorious James Grindell! in revenge for their young men listening to my request to shun evil Society, and not going at his desire to work upon the Public Roads, where he is overseer”.

Grindell was by then working in the Government’s employ as overseer on the construction of the Wairarapa–Rimutaka road under TH Fitzgerald. Colenso’s paternalistic advice to local Maori was to avoid the road gangs, whose gambling, rum-drinking and prostitution would be to their moral detriment.

In October 1847 Colenso was at Pahaoa (SE Wairarapa coast), when one Zachariah from Te Kaikokirikiri delivered a letter from “the notorious James Grindell” and told him “of this man’s behaviour towards the little daughter of Nicodemus & Mary Tia—their consent to sell their child—and the child’s abhorrence at being “sold like a pig”, and steady refusal to go to Grindell”. (William Williams considered that the Wairarapa chief Ngatuere had tried to discredit Colenso because he had objected to Ngatuere’s allowing a young girl to co-habit with one of the roadworkers—no doubt referring to this incident).

Later, in Wellington, Colenso

...showed Mr. Hadfield the letter I had received from James Grindell, and he showed it to Mr St. Hill, who is both Sheriff and principal Police Magistrate at Wellington.—Mr St Hill, observed, that J. Grindell had been already brought up before him, and that his character was well-known, and that if I prosecuted the expenses would be heavy; that, as J. Grindell was now in the Government employ as an overseer on the Govt. Road, the better way

perhaps would be for him (Mr St. Hill) to let him know that the Government were in possession of certain facts against him, &c.

On his return journey, in November Colenso stopped at Te Ahiaruhe (Northwood and Tiffen’s sheep station near Gladstone), where

From Mr. Tiffen I learnt, that J. Grindell had written to me in consequence of his (Mr. Tiffen’s) having told him, If he did not make a suitable apology to me for his vile language he would acquaint the Governor with his conduct, and so get him dismissed from his present employment. [see box next page].

Colenso walked on up to Te Kaikokirikiri, where he found the bargain had already been struck and the child sold. He

... conversed, privately, with Thomas Vyvyan te Kokori, Henry Mahukihuki, and William Thompson Kauhanga, who had been at work upon the Public Roads, and who now appeared to be sorry for their evil deeds, and readily promised not to do so again. I carefully shewed them (as I had always done), that it was not the mere work of road-making, of itself a good employment, but the abominations which were there committed, against which I waged war. But these persons needed not to be told this; their consciences plainly told them they had been doing wrong, and their recital was sickening indeed. W.T. Kauhanga & H. Mahukihuki, had taken their wives there with them, both of whom had been often prostituted. And now, W.T. Kauhanga’s wife (late a Candidate for Baptism) says she will not promise not to return thither *alone* without her husband! Returning to my tent, I sent for Nicodemus & Mary Tia, (whose only little daughter, a child about 10 years of age, had been sold by her uncle Barnabas to the celebrated James Grindell, at work upon the Public Road, for a few yards of cotton print,) and remonstrated with them, on the atrocity of such conduct. Nicodemus, who seemed to feel my words, laid the blame upon his wife, who, it appeared, had freely

Wairarapa, September 15, 1847.

Revd. Sir,

In reference to a silly report which has been circulated by the Natives and in which your name has been introduced—I beg to assure you that I was in no way instrumental in raising or propagating it except by interpreting to some Maories the conversation of Europeans.—

The circumstances of the case were shortly these—a few white men engaged on the roads were talking together one evening, and a Maori sitting near asked what was the subject of their discourse. One of the Europeans answered in broken Maori, “this man says Mr. Colenzo has committed a great indiscretion” (mentioning the crime). I told the Maori what he said, and it was laughed at as a joke. When I ascertained the Natives had been discussing the subject, I at once informed them the statement was false, and merely made to raise a laugh.

If your feelings are at all hurt by so foolish a report I am sorry for it, and can only express my regret that I took any part of the conversation.

*I am, Revd. Sir,
Yours respectfully,
James Grindell*

*The Reverend,
_____ Colenzo.*

consented and was still willing! notwithstanding the entreaties and tears of the child, who stood weeping by, “not to be sold like a pig for such a vile purpose.”—They asked me what they should do with the print. I replied, “Had such a thing been sent to a poor yet virtuous white man for such a purpose, he would indignantly burn it as the price of blood; but you had perhaps better return it to the fellow who sent it. But have nothing to do with him, nor with his rewards; such are payments for the blood of your children, &c.” I spent some time in talking to them, though in much pain, and hope my labour will not have been in vain.

The next Colenso heard, was in February 1848 in a letter from Rev Robert Cole of Wellington, who wrote “that he had in November last, forwarded *overland* a large packet from the Colonial Secretary, and which (he understood) contained some *heavy charges* against me! This packet has not, however, reached me.” It arrived in March and Colenso spent some days writing his almost 10,000 word answer, refuting accusations amounting to treason, purportedly from Grindell and others.

In May Colenso was dining with Lieutenant-Governor Eyre, where he was

... received most cordially by His Excellency. Remained till a late hour; the Governor closely talking all the evening. He seemed much interested in the welfare of the Natives, though of opinion they must necessarily fall before the stream of Colonization. He thanked me for my Letter; expressed his surprise at my not yet having had an answer thereto from the Col. Secretary, and spoke warmly concerning those vile Europeans, assuring me they should not escape. He told me, among other things, what he had learnt, and ascertained to be a fact, during his late visit to Wanganui—that there was not a Native girl of 9 years who had not had connexion with the Military!!

A few days later, Colenso again

... went to Government House, and remained till a late hour. The Governor said, If I could bring forward Natives or others from Wairarapa or the Coast to testify sufficiently against J. Grindell, he should be turned out of the Government employ, &c.— — I told him, I had (I thought) given in quite enough, which I left in His Excellency's hands.—That his conduct towards me, I well knew, fully acquitted me before Europeans, but that if those men were still employed by the Government, the Natives would scarcely believe I had come off victorious, or, if so, then they would be led to conclude, that the Governor and men were alike in principle! &c, &c.—At which His Excellency laughed heartily.

Hawke's Bay

At Ngawahakatara in August 1851 Colenso was “sorry to hear, that my old antagonist, James Grindell, was coming to reside at Ahuriri” with a “large lot of goods”. Indeed Grindell arrived in Napier in 1851 to manage Alexander Alexander's trading station.

In 1858 he was an Interpreter in the Native Land Purchase Department and from May that year was sent to Manawatu to assess the possibilities of buying Maori land there, and to assist in purchasing negotiations.

In 1859 he married Maria Villers of Villersdale, Petane; they were to have 7 children.

In Harry Osborne's play *Colenso*, James Grindell is the publican in whose bar the satirical ditty “Billy K'lenso” was sung (it was composed in 1861)—but I can find no evidence Grindell was ever a publican in Napier. Dramatic licence perhaps.

In 1864, Grindell was Clerk in the Resident Magistrate's court and Maori interpreter accompanying Provincial Superintendent Donald McLean on visits to Wairoa, Mohaka, Mahia and Nukuha to purchase land from Maori. He is on the 1865 Electoral Roll as a Free-

holder and Householder. In July 1865 he was appointed Deputy Registrar of the Napier Supreme court.

In December 1865 Colenso received official notice to proceed with writing his Maori Lexicon, and immediately wrote to te reo speakers around the country enlisting their help; he was “disappointed in not obtaining the assistance he expected, but he acknowledges with thankfulness the aid he received from Messrs Locke, G.S. Cooper, and Grindell.”

Ironically, too, it was James Grindell who exposed the “immoral conduct” of officials at Gisborne in 1870; he wrote of the “open and undisguised immorality shown by those placed by the Government in the highest and most responsible positions.... How for instance could a Magistrate set himself against adultery and such like abominations if living openly in the commission of the same crime himself?” [4]

He was awarded the New Zealand Medal for service in the Napier Volunteers during the 1860–1870 Wars.

Grindell and Gannon founded (and Grindell received £5 a month to edit) the te reo newspaper *Te Waka Maori o Ahuriri* (1864?–77) which became *Te Waka Maori o Niu Tirani*, privately published after the Government withdrew its support. Grindell wrote to McLean on 27 January 1870, seeking reports of speeches made at Maori settlements, which might “have a beneficial effect if published amongst the natives throughout the island.” [5].

Grindell continued in Hawke's Bay land purchasing (detailed reports of his activities can be obtained by searching the Waitangi Tribunal's website) but at the beginning of 1872 was seconded to the Wellington Provincial Government by Superintendent William Fitzherbert to persuade iwi on the province's west coast to obtain titles to their lands, and then negotiate the sale of those lands. He worked there for two years until suspended in 1873 after a drunken argument with Land Court Judge Rogan in Foxton.

Colenso wrote to Andrew Luff in May 1878, "Grindell, the *fool* has been on a *spre*."

In 1884 he was one of the subscribers to Colenso's book on his Ruahine crossings, *In Memoriam*.

In February 1887 he was fined for disorderly conduct in Porangahau. In June 1887 he was said to have been charged in the Napier Court with drunkenness.

He is on the 1887 and 1890 Napier Electoral Roll as an Interpreter (Freehold) and on the 1899 Electoral Roll as an Interpreter living on Carlyle Street.

In 1897 he began a "series of interesting reminiscences of early travel in New Zealand" which Colenso referred to in a letter to Coupland Harding on 9 September, "Grindell is writing *largely* to both Herald & Daily Telegraph 'Supplements': to 'Herald' *re* his going with D. McLean to purchase Northern Hawke's Bay (I think, mostly, from 'Herald' of early times): to 'Daily Telegraph' *re* his *still earlier* adventures on W. Coast & Wairarapa: *voluminous*."

Harding would write of him,

Grindell was a pugilistic Irishman, never happy apparently unless in hot water, and the Waka was always in the wars. He was at daggers drawn with John White whose Maori (tell it not in Gath) was deplorably bad...[7]

Grindell wrote to McLean in 1873, "My whole life has been a continuous up hill struggle for a bare existence." He died of "senile decay/heart failure" in 1900 and was buried in Napier after a Presbyterian service by Dr Sidey.

References

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2. <http://familytreemaker.genealogy.com/users/m/c/k/Karen-E-Mckain/WEBSITE-0001/UHP-0776.html>.
3. William Colenso: the early journals. Colenso Society CD.
4. Quoted by Wanhalla A 2013. Matters of the heart: a history of interracial marriage in New Zealand. Auckland University Press.
5. Grindell to McLean. Alexander Turnbull Library object 1018276, MS-Group-1551.
6. William Colenso: private letters. Colenso Society CD.
7. Harding to TM Hocken 15 August 1900. Hocken Library MS-0451-014/008.

THE NEW WAKA MAORI.
28/3/78

The following translation of a circular issued to the native relative to the publication of a Maori newspaper has been forwarded to us for publication:—

The "Waka Maori" having been wrecked by political storms and opposing currents, the late editor of that paper has great pleasure in informing the Maori chiefs and tribes of New Zealand that he is making arrangements for getting another "Waka" afloat to take the place of the foundered craft; with this difference, however, that the late "Waka" was under the influence and subject to the supervision of the Government, while the new craft will be essentially a Maori vessel, navigated, read, and owned to some extent, by Maoris themselves, and altogether independent of Government influence.

We (Napier Daily Telegraph) are glad to hear that Mr. Grindell has been abundantly successful in securing support amongst Europeans and natives for the Maori newspaper about to be established by a company at Gisborne. Mr. Grindell has sold nearly 200 shares at £5 each, and promises in this district have been made to take up the required balance, or even more if necessary. We look upon the Gisborne venture as a most beneficial one for any true hearted settler to enter into. It is absolutely necessary that the Maori population should be supplied with truthful information, and be correctly educated in political matters, considering how extensively they are scuffling themselves on the electoral rolls of the colony. Mr. Grindell is now on his way to Wellington to purchase the plant, and as soon as the press machine arrives from Melbourne the publication of the new Waka Maori will commence. 2/3/78

A “capital botanist.... a great Darwinian &... a very liberal minded man”

On 27 February 1867 Charles Darwin wrote to Julius von Haast,*

Down Bromley Kent

My dear Dr Haast

I have thought that you might know some Missionary, protector or colonist who associates with the Natives any where in N. Zealand & who wd at your request oblige me by making a few observations on their expression of countenance when excited by various emotions. Perhaps you might have some opportunity yourself of observing. I should be most grateful for any, however small, information, & I enclose some queries for this purpose. You must not take much trouble but I believe you will aid me if you can. I have sent copies of these queries to various parts of the world for I am greatly interested on the subject.

I hope your geological investigations continue to be as interesting as they have hitherto been.

Believe me | my dear Dr Haast— | yours sincerely | Ch. Darwin

[Enclosure: 1]

Queries about Expression.

1. Is astonishment expressed by the eyes and mouth being opened wide and by the eye-brows being raised?
2. Does shame excite a blush, when the colour of the skin allows it to be visible?
3. When a man is indignant or defiant does he frown, hold his body and head erect, square his shoulders and clench his fists?
4. When considering deeply on any subject, or trying to understand any puzzle, does he frown, or wrinkle the skin beneath the lower eyelids?
5. When in low spirits, are the corners of the mouth depressed, and the inner corner or angle of the eyebrows raised by that muscle which the French call the “Grief muscle”?
6. When in good spirits do the eyes sparkle, with the skin round and under them a little wrinkled and with the mouth a little drawn back?
7. When a man sneers or snarls at another, is the corner of the upper lip over the canine teeth raised on the side facing the man whom he addresses?
8. Can a dogged or obstinate expression be recognized, which is chiefly shewn by the mouth being firmly closed, a lowering brow and a slight frown?
9. Is contempt expressed by a slight protrusion of the lips and turning up of the nose, with a slight expiration?
10. Is disgust shewn by the lower lip being turned down, the upper lip slightly raised, with a sudden expiration something like incipient vomiting?

* Darwin Correspondence Database,
<http://www.darwinproject.ac.uk/entry-5423> accessed on Wed Jan 7 2015.

11. Is extreme fear expressed in the same general manner as with Europeans.

12. Is laughter ever carried to such an extreme as to bring tears into the eyes?

13. When a man wishes to show that he cannot prevent something being done, or cannot himself do something, does he shrug his shoulders, turn inwards his elbows, extend outwards his hands, and open the palms?

14. Do the children when sulky, pout or greatly protrude the lips?

15. Can guilty, or shy, or jealous expressions be recognized?—though I know not how these can be defined.

16. As a sign to keep silent, is a gentle hiss uttered?

17. Is the head nodded vertically in affirmation and shaken laterally in negation?

Observations on natives who have had little communication with Europeans would be of course the most valuable, though those made on any natives would be of much interest to me.

General remarks on expression are of comparatively little value.

A definite description of the countenance under any emotion or frame of mind would possess much more value, and an answer within 6 or 8 months or even a year to any single one of the foregoing questions would be gratefully accepted.

Memory is so deceptive on subjects like these that I hope it may not be trusted to.

Down, Bromley, Kent
Ch Darwin

On 12 May von Haast replied (**my emphasis**),

Christchurch N Z.

12 May 1867

My dear Mr Darwin

I have had the pleasure of receiving your valued letter of the 27th of February, in which you enclose some queries about Expression, which I consider of very high importance for generalisations concerning the human species, if, as I hope you are able to obtain sufficient material. As far as I am aware, nobody has ever tried to use thus psychological expressions in comparing them with each other & perhaps with those of the higher Mammalia for ethnological studies and I need scarcely tell you with what impatience I am expecting the results of your investigations on that important subject. I had at once your queries copied & sent them to the following Gentlemen.

- 1.) Fenton Chief Judge of the Native Court in Auckland
- 2.) Revd. W. Colenso, the **capital botanist** in Napier Hawkes Bay
- 3.) W. Buller F.L.S. ornithologist, a Native Judge in Wanganui
- 4.) The Revd J. Stack a Maori Missionary in Kaipoi; the first three in the northern, the last in this or South Island. **No 2 & 3 are great Darwinians & 1 & 4 also very liberal minded men** & I have no doubt, that they will furnish you with a great deal of reliable & valuable material.

I do not know if you have written to Dr Hector in Wellington, but in any case I shall have two other copies prepared and send him one & the other to Mr Wm. Mantell FGS also a very clever Maori scholar & excellent observer.

Unfortunately I shall not be able to furnish you with any observations of mine, as I am not within reach of the natives, but I am certain that these Gentlemen will be able to give all the necessary

information. I told them to send their answers either direct to you or to me for transmission.— Hooker's second volume of the Handbook of the N. Z. flora came by last mail & you may imagine with what avidity I went through it— The two volumes form a most excellent compact work and which will be of far greater use to the Colony, than we can at present conceive, as it will awake the minds of many colonists to look round them in their country of adoption & read the book of Nature, instead of solely money-grubbing. I think one of the greatest triumphs of modern Science has been to popularise it and thus open the lofty halls of knowledge also to those, whose ordinary occupations would formerly have prevented them from entering.

I am expecting your new work with great impatience from my London agent & trust that your health will allow you to work for many years without interruption. In a few weeks I shall have the pleasure of sending you another little work of mine, which will make you acquainted with the head waters of the Rakaia, one of our large alpine rivers.

With best wishes believe me my dear Mr Darwin | ever yours very sincerely

Julius Haast.

June 2

Three of my correspondents have already written & will answer your questions most conscientiously.—

(To) Chs. Darwin Esqre
FRS etc etc
Down Bromley Kent.

In 1872 Darwin's book *The Expression of the Emotions in Man and Animals* was published by John Murray, London.

Stack responded to the questionnaire; Colenso didn't and isn't mentioned.

NZ meerschaum

eColenso June 2011 listed objects sold at a Dunbar Sloane auction on behalf of descendents of Colenso's daughter Frances. Among the objects were, mystifyingly, lot 385 "William Colenso's Meerschaum Cigar Holder" and lot 397 "Meerschaum pipe Colenso collection". We alluded to the paradox that *Colenso did not smoke, and according to Harding, "To the end of his days he held spirits and tobacco in utter detestation."*

Perhaps the following extract from Colenso's *Excursion in the Northern Island of New Zealand in the summer of 1841–2* (Launceston Examiner, 1844) explains. He was visiting Ohinemutu, Rotorua...

The natives of this village are celebrated, among other things, for their manufacture of tobacco-pipes; an article of first-rate utility to a New Zealander. These they carve out of a white stone which is found in this neighbourhood, patiently finishing a short-stemmed pipe in a day. These pipes look well, and stand the heat of the fire.* I saw some beautiful white blocks of this stone near the village, lying on the surface of the ground; some of which were vitrified on the outside. The natives of this neighbourhood grow their own tobacco, which they gather, and, separating the large fibres of the leaf, twist up into figs, in imitation of our negro-head.

* I have a large pipe now by me, made of pumice, which I obtained at Wareponga, on the E. coast, in 1838. The native from whom I received it, was smoking from it when I came up. Of necessity it was very thick, but a reed was introduced as a mouth-piece. The owner gladly exchanged it for a common clay pipe of European manufacture.

Did Latty lampoon his father's botany?

"How pleasant to know Mr. Lear!"
Who has written such volumes of stuff!
Some think him ill-tempered and queer,
But a few think him pleasant enough.
—Edward Lear 1912.

Colenso descendants possess artworks by Ridley Latimer Colenso. Gillian Bell wrote,

...the original RLC drawings were given I suspect to his nephew Selwyn Simcox who visited at Hyeth in 1900. Lattie had paid his fare to England to get his eyes checked. Barbara Swabey "inherited" them & framed them.... In 1900, when Edith Swabey visited her uncle, she recorded being "shown his decorated envelopes" and she told me he was a very good artist of ink drawings.

The drawings are based on Edward Lear's *Nonsense botany*, 1889. Some are simply artistically shaded copies of the cruder originals by Lear, some are modified and some appear to be new. The images are reversed, suggesting Latty may have copied reflections of Lear's drawings

These are careful, detailed ink drawings, skilfully done. It's fascinating that Latty

chose (with such care and skill) to satirise botany, the subject of his father's lifelong passion. Would his contemporary, Dr Freud, have thought these drawings the result of Latty's unresolved oedipal conflicts? [1]



Baccoppia gracilis.
He has reversed Lear's drawing and added a Turk's head pipe in his own image. His father detested smoking (see p17), so was this a triple whammy?



Piggywyggya pyramidalis.
The leaves now prickly, the whole fleshed out. There are two versions.



Edward Lear's originals
Baccoppia gracilis ▲
Piggywyggya pyramidalis ▼



These are certainly much more than mere nonsense: Latty, like his contemporaries Edward Lear and Lewis Carroll, was a man with a wickedly iconoclastic, yet innocently beguiling, sense of humour.

References

1. ["Consequences of the Unresolved Oedipal Paradigm: A Review of the Literature" by Phelan, James E. - Journal of Evolutionary Psychology, Vol. 27, Issue 3-4, October 2005.](#)



RL Colenso: *Reynardia foxytailia*



Parrachuta gampifolia



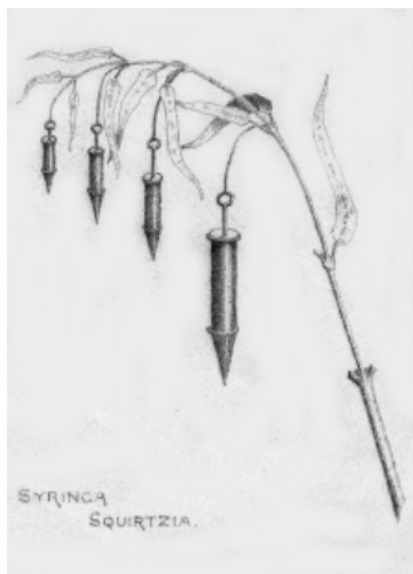
Pinus ? (the specific epithet is hidden by the frame).



Bunnyfructus gulielmi



Anserifolium cambricum: this appears rougher than the others, and the mark at lower right looks like a signature: is this Latty's work?



Syringa squirtsia



Tulipis catuponia



Plumbunna nutritosa



Cockatooca superba



Others copied Lear's nonsense botany drawings too: you can buy these dinner plates online.