

eColenso

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What was Colenso doing in 1837?

Day & Waste Book 1837

No Colenso journal for 1837 has survived, inviting the question, did he write one?

In those early years at Paihia he was recording his journeys in his journal but not his life at the Paihia station. There is a manuscript written for his father entitled, *Memorandum of several visits among the natives on the E. Coast of New Zealand; performed during the years, 1836, 1838, 1839, 1840, and 1841; extracted from private journal*. The manuscript was gifted to the ATL by George Colenso Carter (1878–1965), a grand-nephew of William Colenso. No journey is recorded in 1837. Perhaps he stayed home that year.

He did record his work in the printing office in his “Day & Waste book” ► and he seems to have been at the press every month except perhaps August and September. He sketched scenes in the Bay, at Waiomio and at Owae in 1837.

Samuel Marsden called with his daughter in March–July 1837 and visited Colenso at his printing office.

Jany.	2	Bot. of Mr. Mair, 1 Gallon Molasses....			
	25	By Cash of Revd. H. Williams, on a/c of Ptg. Office	10	-	-
	28	By do— of do— for do—	2	-	-
	28	Cash pd. Hy Mann, for work done....	8	16	-
		Cash pd. Mt Baker, on a/c of Hy. Mann....	3	17	11
		Cash pd. John Bevan, on a/c of work done....	3	-	-
		Cash pd. Mr. Baker, on a/c of John Bevan....	3	17	11
Feby.	8	Received from Store, 6 Brad Awls			
	16	Engaged James Powell, pressman; 16 th commenced			
	22	Engaged C.F. Upham, pressman; commenced ps. day			
	27	Agreed with J. Powell & C. Upham, @ 25 cents pr. Token; (i.e. 1/- English money.)			
March	8	Brown's Bill for Cases, Imposing Frame, &c, pd. him in an order on Revd. H.W.	8	16	-
	17	Cash to James Powell, on a/c		12	-
	25	Cash to James Powell, on a/c		12	-
	25	Cash to Charles Upham, on a/c		12	-

April	15	Cash to James Powell, on a/c		8	-
	15	Cash to Charles Upham, on a/c		8	-
Apl.	26	James Busby, Esqr. Printing &c, 100 Foolscap folio Declarations of Independence of Native Chiefs			
			1	1	-
May	19	Cash to James Powell, on a/c of wages		16	-
		Cash to Charles Upham, on a/c of wages		12	-
		Printed 400 Blank Orders for Paihia Station			
June	17	Cash to C. Upham		8	-
	27	Bot. of Mr. Mair, 2 Galls oil, @ 4/-			
	27	John Bevan, Carpenter,—for making Composing Frame, Easing Drawers, &c, &c		14	-
	27	James J. Brome (smith) making steel keys & washers for press.		10	6
July	12	C. Upham, Cash &c		12	-
	"	Received from Store, on account of Press 2 Charnley-forest stones, 1 lb Tin Tacks, 2 Hair Brooms, 4 lbs. Thread, 5 yds. Blue Linen, 5 yds. Osnaburgh 5 qu. Foolscap, 100 Quills.			
	27	Paid James Powell, his balance due to him	2	3	9
Octr.	4	Printed first fs sheet Grammar, demy 12mo.			
	14	Sundries to C. Upham		3	8
	"	7 quire paper spoiled in working		7	-
Decr.	4	Sent Mr Baker, 1 lb. Glue			
	"	Cash to C. Upham	1	-	-
	22	Cash to C. Upham	2	-	-
	30	Finished printing New Testament: 5000 copies, demy 8vo; Glory be to GOD, <u>alone!</u>			

Colenso reported to the CMS and the *Church Missionary Record* duly published his report ...

Mr. Colenso, writing June 30, 1837, reports thus on the

Operations of the Press, &c.

During the last six months I have been engaged as follows: ***Printing***—compositing and printing the New Testament, demy 8vo., 5000 copies; advanced as far as 1 Cor. xiv. 10:—compositing New-Zealand Grammar, in English, demy 12mo., first half sheet, 12 pages. ***Binding***—37 Native Scriptures, and Prayer Books, for Natives. I have also had the daily Adult Male School under my care, and, occasionally, the Daily Prayers in the Chapel. On the Lord's Day, I have visited the ~~Natives~~ at the different villages in this district; and, occasionally, attended to the Lord's-Day Afternoon, English—and Lord's-Day Evening, Native, Services, in the Paihia Chapel.

—Church Missionary Record April 1838

The New Testament in te reo was completed in November, an extraordinary achievement. Colenso was probably too busy in 1837 to do much else. In fact he listed his duties at that time in *Fifty years ago in NZ* ►

Here, I think, I should briefly mention the hindrances or obstacles in the way of carrying on this important work; for unless I do so, such would not be known, nor even guessed at.

Those on the side of the Printer and the Press... were... manifold, heavy and unceasing. For, in addition to those of his own separate department of the Printing-office and Binding room, (in two houses far apart.)—all of which had to be performed by him alone; there were the common daily public duties of the Mission Station, of which he had to bear his share. The rule of the station was, that out of the three resident Missionaries, comprising the Rev. H. Williams and Messrs C. Baker and W. Colenso, one was always to remain at the Station; this was absolutely necessary on account, of visitors, both Maori and settlers in the Bay, and also foreigners from ships at anchor; and my own particular duty in the Printing-office confining me at the Station during week-days, a larger share of the home or Station duties frequently devolved on me. Besides I alone had the charge of the Surgery, the attending to patients, and the making-up and issuing of Medicines; occasionally informing Rev. W. Williams of severe and peculiar cases for my guidance. My daily week-day duty commenced with early morning Maori prayers in the chapel, and adult male school in the open air in its grounds when fine, when showery in the chapel, and the keeping the roll and books of the School; that over, to return to my house and prepare and get my breakfast, and then to the Printing-office or Binding-room according to what work might be in hand. Then there was the warehousing work, (viz. the receiving of paper and other printing stores, the packing and sending off of books &c., to the different Mission Stations,) also the keeping of the accounts of the Printing-office, both for receipt and

expenditure of material and money, including periodical returns both for the Committee of Missionaries in New Zealand and for the Parent Society; and not unfrequently the tiresome jobs of bartering with the Maoris, for potatoes and other edible roots, maize, pigs, fish &c., &c, which necessarily took up a great deal of time, so much of it being new to me! and the Maoris utterly regardless of the value or the waste of time; and also twice a week attending to the delivery of rations, and many other necessary and common things in daily use: the “rations” included the cutting-up and weighing out of pigs (pork), weighing out of potatoes, flour, rice, &c., &c., for the Mission families and the inmates of the European Girls’ Boarding-school (approaching 50 persons), also for all the Maori domestics and workmen of the Station, in number about another 50. This work, however, for some time, was mainly undertaken by Mr. Baker when at home and well, before that he removed to Waikare Station. Of course there was also the cooking to be attended to,—another heavy item with me, as it included the making of bread; (no Bakers, nor Butchers either, then in the land!) this was mostly done by me on Saturday afternoons. The having to go to-and-fro so very often daily, from my dwelling-house to the Printing-office, situate far apart, was another item causing great loss of time,—to say the least of it. Then, at night, was the learning the language, (&c, &c, mainly, if not only, to be obtained from oral intercourse with the Maoris.

Sundays, also, were my heavy days of work; on these there was no rest for me. Indeed my duties on Sundays were generally heavier than on weekdays; whether it was my turn to remain at the Station—to hold Divine Services there, or to go out to the Maori villages to do so. If at the Station,—then there were

invariably (weather permitting) four or five Church-of-England services; four at the Mission Station, viz. two in Maori, early morning and evening, and two in English at 11 a.m. and 3 p.m., which several of the more respectable English settlers residing on the opposite shore of the Bay, together with the British Resident (Mr James Busby) his lady and family usually attended weather permitting, and frequently captains or officers and a few men from ships; and, also, at 2 p. m., at Kororareka (now Russell) on the opposite shore of the harbour, to which place we always went in our boats, the only mode of communication; usually the Missionary who had taken the two morning services at the Station had to cross over to Kororareka and take the two afternoon Services there, (one in English and one in Maori,) besides visiting the sick Maoris, &c, and then late in the evening take the Station Maori Service on his return, (this last often performed in excessive weariness!) If away from the Station,—at Kawakawa, or at Waikare, (or at some of the other Maori villages on the shores of the Bay,) then in order to get there in time and with the tide, (always some hours pull or sail,) I often had to leave the Mission Station by sunrise or earlier, and return at 8 or 9 p. m., hungry and completely worn out! and that partly through travelling some miles over hilly country on foot, after landing from my boat, to get to the Maoris at their several villages: sometimes, when wind or tide or both against us, I have not been able to get back to the Station till midnight, or early morning, after pulling perhaps six or seven hours!—I ought not to omit to mention the good praiseworthy conduct of my young Maori rowers, &c, at such times of trial; but in order to obtain it, or to keep it up, one must ever be in a good humour! at such seasons not always an easy matter.

Colenso's sketch of Parua Bay

By Clem Earp

Ian St George's supplement to the April 2016 issue of *eColenso* (vol. 7 no. 4) figured most if not all of the sketches Colenso made in or on his way to New Zealand.

On p. 64 is figured an undated sketch (the original is in a notebook, Alexander Turnbull Library MS-0588) which is described as "a view over Whangarei Harbour toward the north". The names Parua and Kaiwa appear above the landscape. While Parua is a current topographic name, usually attached to a large bay in Whangarei Harbour, Kaiwa does not appear on any recent map. Based on Colenso's remark on 17 February 1842: *proceeded [from Parua] to Kaiwa Bay wh. we crossed ...Landg. at the opposite side we hastened forwards towards Ngunguru*, Ian suggested that Kaiwa Bay was the name for Whangaumu Bay at the entrance to the Ngunguru River.

Actually, the view is toward the east to southeast over Whangarei Harbour, as you come over the hill from Tamaterau, where Colenso had been visiting that February prior to going to Parua (Figure 1). The slope down to Parua Bay is now occupied by lifestyle blocks and, further down, by The Pines Golf Club. It is impossible to get exactly the same view today because of very tall poplar and pine trees on the golf course. However, a view on the same bearing, although not from a similarly slightly elevated position, can be obtained from the beach in front of the golf course, at about the point where a creek runs out from the valley. Figure 2 shows Colenso's sketch above, and below, my photo taken 23 November 2017 from this point.

Kaiwa was the name of a land block sold to the Crown by Te Tirarau Kukupa on 6 November 1857. The boundary of the block was said to



Figure 1. Map of the area Whangarei–Ngunguru traversed by Colenso in February 1842. The labels in pink are names of that era (Pickmere 1986) referred to in the text. The thick black lines subtend the angle of view in Colenso's sketch.

commence at ‘a certain withered puriri tree at Kaiwa’ and the accompanying plan shows that Kaiwa was located near the current position of the main Parua Bay township at the eastern end of the bay (Turton 1877a, 1877b). What Colenso called Parua was the kainga of the chief he called Solomon, on what is today called Solomon’s Point, not far from where Colenso made his sketch. One might imagine that, at that period, the name Parua Bay would be the western side of the bay and Kaiwa Bay the eastern side.

From Kaiwa, it would then be an easy half-day walk to Pataua on the Pacific coast, and another half day along the coast to the southern bank of the Ngunguru River, where Colenso says they arrived at 8 p.m.

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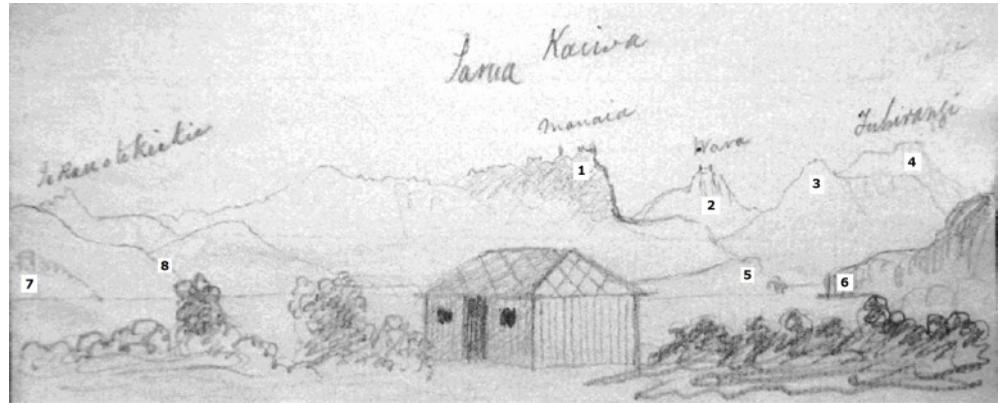


Figure 2. Colenso’s sketch (above) matched with a photo taken at approximately the same bearing but a slightly lower elevation (below). My labels on the sketch identify the following modern names of some of the landmarks: 1–Mt. Manaia, 2–Te Whara, 3–Mt. Aubrey, 4–Mt. Lion, 5–Motukiore, 6–Manganese Point, 7–Solomon’s Point, 8–hills on Reserve Point peninsula. The toponyms Te Rau o Te Kiekie and Tuhirangi are not known today.

Robert Donaldson

William Colenso, Member for Napier at the House of Representatives in Auckland, to Walter Mantell, Minister of Native Affairs, 2 September 1861,

Auckland
Sept 2/61

Hon. Walter Mantell
&c &c

My dear Sir

I have your note of this mg., wishing me to inform you, of “Mr Donaldson’s efforts at Napier, their utility.”—

Unfortunately, I cannot say much, if anything, in his favor.

1st. from his antecedents: I should infer he would never be stable.

2nd. from what I have heard Karaitiana and other Natives say, I was of opinion, they did not value his exertions too highly.

—

3rd. I look upon his plan (as far as he has told me of it, & let it be known through the Papers—in which he is a terrible scribbler)—as a highly questionable one—as to its usefulness, or even being attainable.

4. I know nothing of his peculiar fitness for the office of teaching Maories; am rather inclined to doubt it.

5. He is now thoroughly sober: but you know what the Maories say of a man who was t’other way; and who seeks to get

a living by living in their pas to teach them: they cannot (or rarely) appreciate a good motive. D’s. seeking to do them good (in his way) actually operates against him.— As to, “whether the Provl. Authors. will join the Genl. Govt. in aiding &c.”—

I don’t think they would:—

1. Because D. sent in a petition for aid, 6 months ago, which led to a debate & was refused.—

α. Bec. did not believe in its practicality

β. Bec. so much set aside for Maori Teaching already in the Prov:—Grey gave 3, or 4000 ac. of the best land of Prov., & the Natives gave same amount—a property worth £10,000.—

γ. S. Williams at Te Aute has had, from £7000 yearly granted for Schools, £1000. or more; & has not a single scholar!! (This I had from his Natives just before I left.)

δ. Bec. Donaldson’s plan runs counter to the Bp’s.—whose aim is & has been to draw away the N. youth from their pas to the quasi College.—

I think I have said enough: you will see I have written confidentially to you.

Ormond is a Mr. of Provl. Council, & of Exec. Cl. also; he could give you (perhaps) more information.

In haste

Yours faithfully

Wm. Colenso.

What was the Bishop’s plan?

And who was this Donaldson—unstable, his exertions not valued highly, unfit to teach Maori, terrible scribbler of letters to the papers, at one time not sober—whose plan was highly questionable, had already been refused aid and ran counter to the Bishop’s?

Te Aute College opened in 1854 with twelve pupils under Samuel Williams, nephew and son-in-law of Bishop William Williams. It was built on land transferred from Ngati Kahungunu to the Crown, with a request that it be granted to the Bishop of New Zealand and his successors. In 1859 Samuel Williams closed the school when fire destroyed school buildings. Rebuilding began in 1871 and was completed in 1872 when the school re-opened.

Colenso had written on 4 April 1853 to the CMS secretaries,

In the afternoon of the 30th. ulto. the Governor, Sir George Grey, the Bishop (Selwyn), & several respectable Europeans (Hon'ble. Mr. Tallema-che, Mr. Valentine-Smith & others,) arrived here at Te Pakonoa from Wellington. We had previously heard of their having spent Sunday the 27th. at Te Waipukurau;—of their visit to Te Aute, where, on the border of the Government Land, a block had been selected for a "College" by the Bishop, and given by the Governor; to which, however, the Native Chiefs were to add an equal sized piece from their side of the boundary;—of the promise of 500 sheep by the Governor;—ditto of tithes from Mr. Talle-mache, who is to have the adjoining Land;—and ditto of a new Resident Minister from the Bishop, &c.

Robert Donaldson's letter of 29 November 1860 explains his plan: to teach Māori boys in their own villages, rather than taking them into the alien environment of a boarding school...

To the Editor of the Hawke's Bay Herald.

SIR,—As the present seems to me a critical and interesting period in the history of New Zealand generally, will you excuse the following remarks from me on the events, past and present, which more immediately concern ourselves as a province. The history of the past may be summed up briefly,—Until within the last eight years Hawke's Bay was only meagrely populated with white settlers here and there. Napier boasted but one or two active enterprising traders. Other white population there was none. The natives possessed the length and breadth of the land, cultivating a little patch here and there. In the midst of this comparative wilderness, in travelling (over New Zealand from north, south, east or west) the visitor would unexpectedly (or advisedly) come upon a large chapel surrounded with a stockade, surmounted with effigies of warriors armed with spears, clubs, &c.; their attitudes like their faces striking in resemblance but very ugly. Near it, surrounded by a noble garden, paddocks, willow trees, &c., stood the capital of each maori province, the residence of the missionary, and a very snug one too. Here they reigned and held their court as little kings. No viceroy of Ireland was ever so implicitly obeyed as was this missionary ruler. With the traders, whom they avowedly despised, the missionaries held little or no intercourse; when they did so, it was with an ill concealed air of lordly condescension, very unlike their great though meek and lowly Master, and seldom did they travel without a tail as grand as a Highland laird's of the old school, in the per-

sons of about perhaps a score of natives *en suite*. The natives were taught and thoroughly grounded in the belief that all pakehas not approved of by the missionary were bad men; some of the natives could not or would not understand this, and for that they were often abused and reproached. Time passed; land was purchased by the crown, and on this point the missionary was legal adviser, and was always consulted, and here commenced the first open acts of open interference. White settlers began speedily to people the plains and sea coasts, but still were the natives told to keep aloof from intercourse with the whites. Few and far between were the visits of the missionary to those scattered pioneers of advancing civilization, and still in defiance of the interdicts of these miniature Popes the natives called on and traded with the pakeha.

But now, time and population were advancing steadily together, and the missionary drops a little of his former haughty and arrogant demeanour, though still the would be dictator, breathed and moved in every word and action; yet still did they endeavour to prevent intercourse between the two races, and when by means of interpreters the pakehas did succeed in making themselves understood, these interpreters (generally clever and intelligent men) were contradicted and abused to the natives. Still the cry existed alike in the breasts of maori and pakeha was—Forward! Onward! Each race was striving to rise in the scale of society, but they had no tie of language or affection; true, a broken patois existed, a third maori, a third pakeha, and the remaining third gibberish, and such was the dialect used for the general purposes of communication! and this brings us to the present. I ask why should this be? What have the missionaries been doing? Some of them about 30 years in New Zealand and not half-a-dozen natives can talk or understand English! I have waited with others patiently, or rather impatiently for years to see if the mis-

sionaries would move in the matter of educating the natives, but my patience is exhausted, and I am now, at the earnest solicitations of the natives themselves, prepared to commence my labors towards teaching them English, and endeavouring thereby to effect a direct communication betwixt the two conflicting races. I am persuaded this is the first step up the ladder of peace and goodwill. When I speak of missionaries, I beg to be distinctly understood to mean the original maori-preachers, or maori clergy. With the clergymen of the Church of England who fill the pulpits of our towns (and are par-excellence called "The Church of England Ministers" to distinguish them from the old-missionary party of the same church), I have not the slightest reason to interfere, and it seems to me a strange anomaly to see these gentlemen, worthy, sincere, and universally respected, as it were per force of circumstances dragged into any discussion or argument connected with missionary matters. It places them, as Church of England Clergymen, who are devoted to and beloved by their white congregations, at the beck and call of their superiors in rank and office, and who are (Archdeacons and Bishops under the Lord Bishop of New Zealand) all thorough maori politicians, and care but little in comparison for the feelings or religious advancement of the whites. They are avowedly protectors of the maoris, or rather, their lands and possessions. I repeat, it seems to me a strange anomaly, that English churchmen under a good zealous clergyman should be under the rule and control of men who however high in station and preferment in the church hold these said preferments and dignities as maori teachers and protectors. Still any of their doings or sayings cannot bring discredit on the conscientious clergy of the real true English Church, or cast the slightest stigma on the established Church of England or its European congregations. Since I

arranged with the natives to commence teaching on the new year, at Pa Whakaaio, Bishop Abraham has been trying hard to prevent, or rather, persuade the maories from learning English; but it will not do; they are shaking off their shackles, and can already see through the meshes of the net of superstition (for it is not religion); and although fettered now, they will yet, I hope, reach what they so ardently thirst after—free and unrestricted knowledge, and a common direct communication with the white settlers, and thus occupy their minds with something better than the thoughts of war, drilled into them at present by the missionaries, on the plea of the justice of their cause.

Please excuse the length of this; and believe me as the true friend of both pakehas and maories.

Yours very truly,

ROBERT DONALDSON.

Waipuka,

Nov. 29, 1860.

Donaldson's origins are a mystery, but he was indeed a frequent correspondent on various matters to the editors of the Hawke's Bay newspapers.

Selwyn wanted Maori to be educated away from the influences of their villages, so he founded Te Aute College (and planned others).

Donaldson sought funding from the Provincial Council for village-based education but was refused at its 13 May 1861 meeting, as the *Hawke's Bay Herald* of 18 May reported,

Teaching Natives English.

Mr. ALEXANDER, pursuant to notice, moved,—

That the Superintendent be requested to place on the estimates the sum of £80, for the purpose of educating the natives in the English language.

—He said that, upon his asking £50 for this purpose in February last, he was referred to the Education Act, under the provisions of which assistance might be obtained. But as the operation of that Act was restricted to children under 15, it could afford but little help to a school such as that in which Mr. Donaldson was engaged, which consisted principally of adult pupils. He believed Mr. Donaldson's system—that of teaching natives English at their own pah instead of at a mission station—was one that would be found to work admirably, and which should be supported and encouraged.....Mr. Newton seconded the motion

.....Mr. FitzGerald believed that the Act, which gave £50 to the teacher and a sum for every pupil, would do all that should be done. Were they to begin giving a bonus for adult pupils they would have applications from every pah in the province... Mr. Ormond was of the same opinion; the matter was more one for the General Government.....Mr. Alexander thought that they should show some desire to aid natives under present circumstances; those above the age of 15 were more likely to acquire the English language than those under that age; and it was at all times a matter of difficulty to ascertain the exact age of a native. Should the system be found not to answer it could be discontinued.....Dr. Hitchens said that Te Aute college was supported for this purpose. He should oppose the motion.....The Council then divided with the following result:—Ayes, 4: Messrs. Newton, Curling, Alexander, Dolbel;—Noes, 5: Messrs. Hitchens, Rhodes, FitzGerald, Ormond, Carter.—Motion negatived.

William Colenso MHR wrote to the *Hawke's Bay Herald* on 23 February 1861 after the next Council meeting.

... a chief aim of the Bishop of New Zealand had ever been, the better to educate the Maori children, to remove them from the daily horrors of a Maori pah. That, while I wished to see all Maori children taught English, &c,—in this Council granting the aid sought, would be giving the public money to a purpose already amply provided for; and also doing that which would go a great way towards defeating one of the principal objects which the promoters of Maori education had ever in view—namely, the removal of the children from the pahs; and that, further, in granting the application, we might quite expect similar ones to be made from every pah in the Province.

It was with all of this in mind—and doubtless rankling at Donaldson's comments about missionaries—that Colenso told Mantell that funding Donaldson from central government would be unwise.

It seems (*Hawke's Bay Herald* 17 September 1861), despite Colenso's advice to Mantell, Donaldson was appointed,

We learn that Mr. R. Donaldson, who has returned by the *Dolphin*, has received a General Government appointment as native teacher.

Donaldson's report as Instructor of Native Schools for 1862 appears in the Appendix to the Journal of the House of Representatives. He was an articulate writer and his report reflects well on his altruism. And surely he was way ahead of the Anglican clergy in understanding the importance of cultural sensitivity, empathy and situational anxiety in learning...

VII.—REPORT BY MR. DONALDSON, NATIVE INSTRUCTOR AT NAPIER.

Napier, 17th March, 1862.

According to instructions of 1st Feb., I have the honor to forward the information desired.

On January 1861, I commenced my first schools at Pawhakairo and Otanenuiorangi, subsequently I have also taught at Matahiwi and Karamu, besides visiting the pas on the East Coast, leaving them books and giving a lesson here and there whenever opportunity offered; the numbers of my pupils were in the four pas above named, say seventy young and old. I must now explain my plan and system. For years I have been watching the Natives with interest. I had always heard it stated that, owing to their language being a language chiefly of vowels and sonorous words, our alphabet, especially our consonants, would never be acquired by the Natives of New Zealand; I could not believe this, and resolved to try, and at the request of the Natives themselves, I commenced teaching as above stated. I am confident (after a year and more's trial), that there is not one single letter in our alphabet that may not be mastered by the Maori with practice. From my being obliged to travel from pa to pa, the progress is not so satisfactory as I would wish: besides their frequent tangis, runangas, visits, and the hitherto unsettled state of mind they have been in, I have no doubt prevented a more rapid progress; still I am happy to state, that about twenty adults can read short sentences in English, knowing what they read; that the rest are in different states of progress, the young children even have mastered the alphabet. We have had no school-house, sometimes an old leaky whare or hut of very poor construction, at a temporary settlement, as Karamu for instance, which was chosen as a model farm, and wretched huts were hastily constructed, and where I stayed during wet weather, often under great inconvenience and personal ailment from damp and wet. I had great discouragements too, and was oftentimes nearly giving up, from the dullness of some of my pupils, who grew cross because they could not learn. But now all are convinced that they can learn if they choose, young men and women about twenty years of age easily acquiring a knowledge of the rudiments. As soon as a regular school is established, and daily lessons given in each pa, so soon will they go ahead. Just now, as it were, when alone and unaided, and without any Government title, my influence, of course, is less than it would be if backed by the Governor, and under his proposed new plan of education. I am happy to state that the school under Mr. and Mrs. Deerness (she was formerly of the Three Kings) at the Wairoa, is succeeding admirably; I went down and examined the pupils and settled some matters betwixt the Natives and Mr. Deerness, concerning houses, &c.; he has about thirty pupils. He lives in the Chief's house, pending the erection of a house and school. As a great many people here are interested in my plans, although the public generally make game of them, and laugh at the idea of teaching the Natives except by the sword, I printed a report of my visit to Wairoa, which I here

enclose. I chose the time for my visit up the coast, when the Natives here were occupied with their grand tangi for the late Moananui. As I am well acquainted with the roads, the people, and the pas, a visit up coast does not occupy long; a week or ten days there and back, with plenty time to talk, &c. Permit me to state as my conviction, that from Napier to the Mahia, the Natives, with the exception of a small King party at the Wairoa, under Henare and Paora, two Chiefs of that place (the former of whom is subject to periodical fits of insanity), are generally favourable to Sir George Grey's proposed policy, and are looking forward with anxiety to the arrival of the new Commissioner, Colonel Russell, for the arrangement of schools, runanga, and leasing of lands. I have persuaded them to allow no sheep on Native lands till the Commissioner's arrival. Paora Apatu, the principal Wairoa Chief, called on me here, and having expressed a wish to see Mr. Fox, I went with him and introduced him to the Colonial Secretary; he expressed his pleasure at the appointment of the new Civil Commissioner (although he did not know who the gentleman was who was to fill that office), looking forward to all things being properly regulated on his arrival. The Governor's views regarding the Natives are quite popular among them; regarding schools, for years have the Natives been requesting me to start schools for them, and since they have heard and seen the success of those already started, the different pas have become more importunate, and even reproachful, asking me to try and procure teachers. Permit me to mention the different pas—Pa Whakairo, distance from Napier, say 10 miles; Omaranui, say 12 miles; Otanouiorangi, 8 miles; Matahiwi, 11 miles; Karamu, 12 miles; Tangaroa, 12 miles, up Coast; Aro Pawanui, say 25 miles; Mohaka, 40 miles; Wairoa, 50 miles, or say 54; Nuhaka, 75 miles; Mahia, 90 miles, by land. Every one of these pas would assist a master, and give a piece of land for school purposes; each pa is eager for a master to teach them English. Some other pas up country and inland have also sent me messages by stray Natives to come and see them, but time and distance prevented me, besides I could hold out no rational hopes of teachers; besides teaching, I have had often to give advice, make up quarrels, &c. This, of course, was at a time when it behoved every honest minded settler to do what he could to preserve tranquility. I was also living six months among them with my family at the Pawahakairo, and removed to town to be more central.

Owing to fortuitous and unforeseen circumstances, my pay has been small, and my success, owing to having so much to do, not so great as I could have wished, still I have succeeded in giving them a taste for English schools and convincing them that *all at every age* could learn if they so wished. The books used by me are "Mavor's Spelling;" some, say twelve of my pupils, are at the 25th page, the others in various stages of progress; the other book is the "Hikoi Tuatahi," a lesson book with a vocabulary, &c., compiled and printed by myself and purchased by the kindness of the Government from me, for their use. Arithmetic and *writing on slates* is also practised, but *writing in copy books* is out of the question at present, as they all squat on the floor to their lessons, having no seats or desks or proper school-house.

ROBERT DONALDSON,
Native Instructor,
Hawke's Bay.

The Native Secretary.

(To the Editor of the Hawke's Bay Herald).

According to previous arrangement, I arrived at the Wairoa on Tuesday the 4th, and proceeded to call on Mr. and Mrs. Deerness, the active and enterprising Native Instructors there. Mr. and Mrs. Deerness reside in a good new Native house belonging to Toha, one of the Wairoa Chiefs. Two houses adjoining have been erected by the Natives for the children who come from different *kaingas* along the river. The children live in these houses and are superintended by two of the elder ones, a brother and sister, who act as monitors and look after their cooking and personal cleanliness.

They are all clean, orderly and attentive. The usual number is about thirty. They are rapidly acquiring our language, and in the short time that they have been at school, have progressed surprisingly; some are reading, spelling, writing and counting, others are only beginning, but all evidently making some progress daily. It was pleasant to hear the voices of these children blending harmoniously together in the English hymns of "Joyful" and "The Happy Land," &c. They have good voices, keep good time, and are very fond of singing. At present Mr. and Mrs. Deerness use their house as a school, but the Natives have promised shortly to erect a proper school. Some of the pupils read plainly, distinctly and fluently—very little Maori is used, conversation and lessons being entirely in English. Religious worship is held by Mr. Deerness morning and evening in English, when those who choose may attend, but the attendance is not compulsory. Mr. Deerness also holds divine service and sabbath school up the river every Sunday afternoon, whilst Mrs. Deerness has her usual scholars at her own residence. All who choose to attend are made welcome.

Although the arrival of Mr. and Mrs. Deerness is only of recent date, much visible good has already been effected, and your readers, I am sure must unhesitatingly wish them in this their undertaking a hearty God speed.

R. DONALDSON.

Napier, 11th March, 1862.

In continuation of my last letter, I have the honour to acquaint you with further particulars on the subject of "Native Education in the English language."

When I commenced my schools, I resolved to make my teaching a general thing, so I began with adults and collected all the grown-up persons who would attend. I found it very hard work at first. I had no boards or slates, only a few books purchased at my own expense. Some of the Natives furnished themselves with books. I resolved to teach them on the Lancasterian system, and I found it succeeded well.

Had I started the school so as only to teach through the day, one week, or at most two, I might have had a good attendance, but the pupils would soon have dropped off. So, I made my school hours to suit my adult pupils; prayers are said by the Maories every morning at daylight, so, immediately after prayers, I summoned my school. By that means, they got a good lesson before going to their day's work, (I have had my school in two hours on a certain morning, crossed the river, and then rode six miles to the next station in time for breakfast at half-past eight a.m.) I then taught them on their return from their day's work, and after evening prayers; and it was often 10 and 11, p.m., before we dismissed. The children, when I could collect them at any hour during the day, I used to teach an hour or so at a time.

I do not approve of long hours for children, with adults it is different.

You will see by this, then, that I consider that the best hours for teaching are—adult classes early in the morning, immediately after prayers, and in the evening after supper and prayers. Children through the day at intervals, to be arranged hereafter with young children; one hour is enough at a time, then an hour's interval, then one hour's school, then two hours' (or one hour's interval and another hour's schooling: this would be found quite enough per diem without tiring them.

I would beg respectfully to mention here a plan I have long thought of for educating school-masters for the different schools.

My plan is to put aside a certain piece of land received from the Natives, erect a house for a white master and his family, and fence a garden; at all this the Natives I think would assist, perhaps to the extent of one-half in labour. That the white master shall devote himself to teaching these pupils (who are to be teachers) during the whole of the day, twenty to thirty young men selected from the different pas by the Runanga. In less than two years, they would be good English scholars. The experiment is worth trying, if we wish to save this noble race and civilise them speedily; every hour they are left in ignorance will add to their speedier destruction and our lasting regret.

I beg, therefore, respectfully to offer (provided you have no other work marked out for me) to instruct from twenty to thirty natives, young men of cleverness and ability, who wish to be teachers. I am convinced that in one year they would be able to teach the rudiments of English, and in two years they would be good scholars and fit for teaching their brethren. In proposing to teach twenty or thirty young men, one or two from each pa, the Runanga of each pa would bear the expense, or at least one-half. This of course would take time to arrange, and great care in the selecting of individuals, which would lie with the Runangas. Meanwhile, the usual day schools could be kept going in this district, with a staff of half a dozen young white men, even if they had not been much used to teaching before. I think they would have no difficulty in following up my plan, which is a mixture of the Lancasterian and Sunday school systems; thus every word as we go on is first said by the master, explained and commented on, and then practised till acquired, not in a dawdling way, but in a lively active tone; then, as one learns it, all learn and all speak together, &c. One year will make a great improvement in the people, after schools commence, and I can safely guarantee, (from what I have seen and can judge) that in two years the majority of the Natives would be able to express themselves in English.

I think there would be no difficulty in selecting a few willing young white men as teachers, and even if they were not skilled in teaching, I would soon initiate them, as I have been mixed up with teaching and schools nearly all my life, besides having received a sound English and classical education myself. What is wanted are masters who are willing to put up with annoyances, and who have a patient temper and active habits.

ROBERT DONALDSON,
Native Instructor,
Hawke's Bay.

The Native Secretary.

Colenso & Kon~Tiki

On page 10 of the 18 April 1874 issue of the rather race-conscious *Pall Mall Gazette* the author of an article on the Fiji Islands has this to say, when comparing Fijians with Tongans,

These Tongans are a very fine race, and whether the Malayan or the American theory of their origin—which Mr. William Colenso now so stoutly maintains—be correct, it is clear that they have little in common with the negroish races to the west of them.

On page 12 of the 3 May 1880 issue of the *Pall Mall Gazette* the author of a review of JC Crawford's *Recollections of travel in New Zealand and Australia* (London: Trübner and Co. 1880), wrote,

Mr Crawford repeats the tradition that the Maories came from the Sandwich Islands.... Probably the Samoans, the Maories, and the Sandwich Islanders are all from one stock, although the theory that all are descended from Malays is very difficult to reconcile with some of the facts of the case. Mr. Colenso, whose writings Mr. Crawford does not speak of, came to the conclusion that the whole of these brown races of the Pacific came from America, and there are some points which tell in this direction.

Thor Heyerdahl who perhaps most famously espoused a South American origin for Pacific Island peoples, wrote (in *The Kon-Tiki Expedition*),

... both my suspicions and my attention were turned more and more away from the Old World, where so many had searched and none had found, and over to the known and unknown Indian civilisations of America, which no one hitherto had taken into consideration.

Nowhere in his book did Heyerdahl mention Colenso, who had certainly “hitherto taken into consideration” the American theory, as he explained in his Exhibition essay, written in 1865 and eventually published in 1868, “On the Maori races of New Zealand” (*Trans. N.Z. Inst.* 1: 75p). He summed up,

53. To return: the question put has not yet been answered:—*Whence came the Maori,—the Polynesian race?* It is not, however, the present intention of the writer to go deeply into the subject. Only a few thoughts and excogitations will be here set down.

i. That the race is *one*, throughout the numerous islands in the Pacific Ocean where the language is spoken.

ii. That from its original wide separation into groups, sufficient time must be allowed for the perfect grammatical construction and full development of its leading dialects; the growth of its many and varied habits; customs, and manufactures; and the slow change and product of its various mythologies and traditions.

iii. That notwithstanding their long and sanguinary wars among themselves from time immemorial, prior to their discovery by Europeans, the respective islands were teeming with population.

iv. That while some have supposed the race to have sprung from the Malays, from a very slight physical resemblance, and from the likeness of a *few* words of their language; there is quite as much, if not a greater, physical resemblance between the race and the people of Madagascar (on the opposite side of the globe), whose language also contains a few words and sentences which are identical.

v. That, with the exception of the Islands of New Zealand, which are the farthest south, the race is almost exclusively found in the easternmost isles and groups of the Pacific; and not in the numerous isles nearest to the Malays.

vi. That it would have been impossible for any regular migration to have ever taken place from the Malays to the Polynesian islands, owing the frailness of their shipping,—and to the prevailing trade winds and equatorial currents being contrary.

vii. That the Malays were found, by Cook, and the earlier navigators, to know the use of iron and other metals, and invariably to chew betel, drink Palm wine (*toddy*), smoke, cook in earthen pots, live in partitioned houses, and to be strict monogamists; none of which national habits and customs, nor the knowledge of any metal has been detected among the Polynesians.

viii. That the near resemblance or even identity, of a few (*quasi*) Malayan words prove really little, when it is considered (1) that those words only obtain among the sea coast natives of Malaya; and (2) that the *same* words are found more or less in use in the sea coasts of Java, Sumbawa, and the Phillipine and other isles, including even Madagascar. May it not therefore be reasonably enquired, whether those few words might not rather have reached those several Northern Asiatic isles from Polynesia, than *vice versa*?

ix. That the language spoken by the Polynesian race has no affinity with the Malayan; being in its whole formation and construction of a far more primitive and ancient cast. The structure of the Malayan language is wholly different.

x. That if the origin of the people on some few of the islands (in the lapse of ages) might have arisen from a drift canoe, (which seems next to impossible), exotic edible roots were

not at all likely to have been by such means imported; nor the peculiar and ancient Asiatic drink of Palm wine (*toddy*) to be to them, where the Cocoa-nut is everywhere indigenous, wholly unknown.

xi. That the *kumara*, or sweet potato, so generally cultivated in the islands by the Polynesian race, is believed on good grounds to be only indigenous to South America.

xii. That a large migration has ever been traditionally spoken of, as having anciently taken place from Mexico and Central America, (on the breaking up of the Toltec Empire;) and that it is an easy and short voyage, and one not impossible to large canoes, from Central America to several of the nearest Polynesian islands.

xiii. That of all the various dialects to be found among the largely scattered Polynesian race, the New Zealand dialect agrees most with that of the little isolated islet called Easter Island, and next with that of the Sandwich group; which islands are also the nearest of all the inhabited isles to the shores of America.

xiv. That the carving of the Polynesian race, and particularly of the New Zealanders agrees most (as far as is at present known) with that of the ancient inhabitants of Central America, as shown by the late discoveries at Uxmal and Palenque.

xv. That like the ancient inhabitants of Central America the New Zealanders obtained fire by friction; and steeped poisonous kernels of the *karaka*, etc., to obtain a food, much as those also did the poisonous roots of the Mandioc or Cassava plant.

xvi. That there is incontestable geognostic evidence of a chain or series of active volcanoes surrounding the Pacific Ocean.

xvii. That there are good reasons for believing that very great changes have taken place in the Pacific through volcanic agency.

xviii. That there are also good reasons for believing, geologically and analogically, from what we see in Europe, and also here in New Zealand—that anciently the volcanic *focus* (or *foci*) in the Pacific was nearer its centre than it is now.

xix. That there are also reasons for believing that through such agency, a continent, or large continental island, or islands, have been wholly, or partially, rent, and submerged in the Pacific Ocean.

xx. That it is a highly interesting fact, and one that is increasing in importance every day, that the large majority of animals and plants of the whole island region inhabited by this great race, while more or less allied in themselves, are peculiar to this region.

xxi. That in New Zealand, and in several other islands of the Pacific, there are species of European, African, and American plants, identical with the plants of those countries, but which have not been taken to the Pacific islands by the agency of man.

xxii. That there are living remnants of an apparently earlier creation; both animal and vegetable, in the Pacific isles and seas.

xxiii. That the Polynesian race of man may be a fixed variety of the genus *homo*.

xxiv. That there seems to be just the same kind of difficulty attending this question as attends that of the geographical distribution of animals and plants among the Polynesian islands.

xxv. That the Polynesian variety (*stirps*) of the genus *homo*, may be an earlier one than the Caucasian or European; and from its creation peculiar to its own (now) insular region.

xxvi. That it is believed, that while the fair Polynesian race everywhere exhibits signs of great antiquity, it also bears unequivocal symptoms of great and rapid decadence, or universal deterioration and decline.

xxvii. That the origin of the Polynesian race is a problem that has yet to be solved; and it is believed (having firm faith in the vocation of Man, and his power to fulfil it) that IT WILL BE SOLVED.

Footnotes

1. Vide Cook's Voyages, 4to. Ed., vol. iii, p. 50.

2. Erskine's "Journal of a Cruise in the Western Pacific," p. 103, ed. 1853; et. al. It may be noticed, by the way, that Dr. Thompson, in his elaborate compilation, "Story of New Zealand, London, 1859," speaks of this view as being peculiarly his own!

3. Turner says—"The duties of cooking devolve on the men; and all, even chiefs of the highest rank, consider it no disgrace to assist in the cooking-house."—Nineteen Years in Polynesia, (p. 196.)

4. Nineteen Years in Polynesia, p. 245, ed. 1861.

5. Turner's Nineteen Years in Polynesia, pp. 239, 240.

6. In Tasmanian Jo.

7. Journal of Natural Science, vol. ii.

Those who believe in the Atlantis myth claim it is a sunken continent in the Atlantic Ocean, not the Pacific, so what are we to make of Colenso's "... there are also reasons for believing that ... a continent, or large continental island, or islands, have been wholly, or partially, rent, and submerged in the Pacific Ocean" (xix above)?

Though there is a good deal of wisdom in some of Colenso's arguments there is little support for the American theory now: the colonisation of the Pacific came initially from SE Asia (next page).

Migration by sea in the south Pacific

People reached the islands by sailing or drifting from southeast Asia, probably by accident. The first islands to be settled were those of Melanesia. The pottery of the early settlers links them with the people of the Moluccas.

In around 1300 BC they reached Fiji, intermediate between Melanesia and Polynesia.

The Pacific islanders developed twin-hulled sailing canoes which were effective sea-going vessels, in which they continued eastwards through Polynesia, starting with Tonga and Samoa.

The earliest trace of human occupation is about 420 BC in Tonga and 200 BC in Samoa, but colonists probably arrived much earlier, since by the 1st century BC they had reached the much less accessible Marquesas Islands.

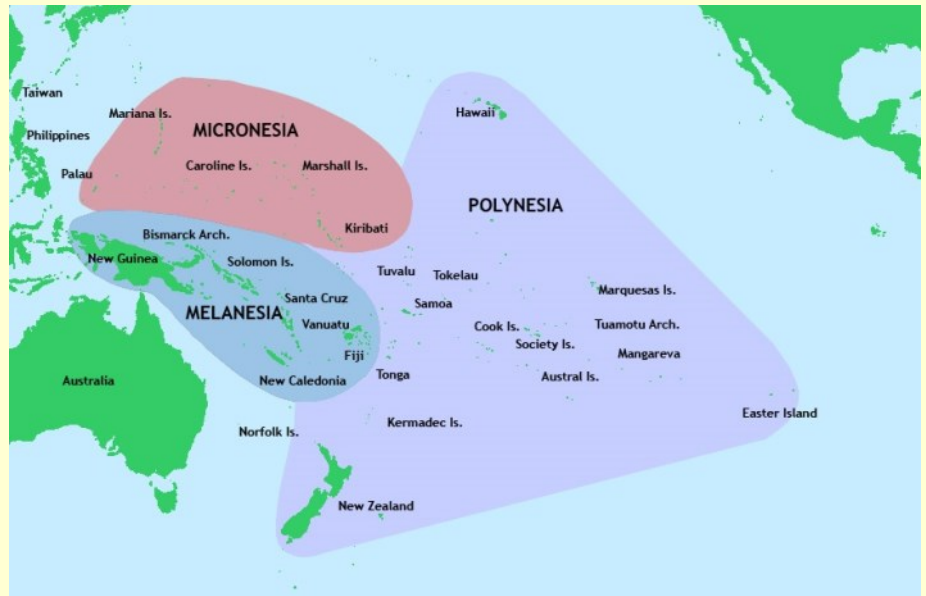
The final thrust, to the most remote island groups of the Pacific, took place from the Marquesas. Hawaii was reached in about 400 AD ; Easter Island perhaps a century later; Tahiti and the Society Islands in about 600.

The last great step in man's colonisation of the planet involved the longest sea journey of all—thousands of miles southwest from the Marquesas or Tahiti to New Zealand, in about 800 AD.

—modified from <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?ParagraphID=iyk>

Possibly Polynesians reached the coast of the Americas, returning to the islands with the sweet potato from South America, coconut palms from Central America and possibly the bottle gourd; these were then taken throughout the Pacific. Polynesian contact with the indigenous peoples of the Americas remains a controversial issue, however.

—<http://www.transpacificproject.com/index.php/european-exploration-and-colonization/>



Supplies: printing, personal and medical

In 1841 William Colenso was running the Paihia press for the missionaries and the medical clinic for local Māori. Recorded in the Church Missionary's London Central Committee's minutes is this indent of articles he ordered, the order received in London on 2 February 1842.

Indent of Articles for Printing Press

Printing Office, & Binding Department

25 Reams of London Mill Board, 1 lb to each board.

10 Reams of London Mill Board, $\frac{3}{4}$ lb to each board.

30 Doz. Stout Binders (Sheep)

30 lbs White Brown Thread, not coarse

12 lbs **** lead

1 Balance or weighing machine with iron

weights from $\frac{1}{8}$ oz to 14 lb inclusive.

500 Small Pica Roman lower w,

250 Small Pica Roman upper H,

150 Long Primer Italic lower g. (These

were ordered before, but somehow or other q's were sent out in their stead.)

The Letters of the Alphabet, large and small, Roman, in 8- or 10- line Pica;
one sett of each.

Self, &c.

6 Kegs white Lead

4–6 gall Cans Boiled Linseed oil,

3 lb Yell. Soap.

1000 Needles, nos. 1,2,3.,

10 pr. 8/4 – 10 pr. 9/4 – 10 pr. 10/4

Stout & good quality Blanket

1 Glazier's Diamond,

1 good Buckhorn handle pruning knife,

1–2 ft. Norwood Gunter's Scale –

4 Japanned 2-wicked Bedchamber lamps,

12 Tin Cases of portable Mutton Soup

6 Doz. Blk. Lead Office Pencils,

3 lbs Old Brown Windsor Soap,

1 Rm good B. W. Letter paper,

1 Black Gambroon Frock Coat,

1 Blue Gambroon Frock Coat, (or of some

stuff resembling Gambroon; to be had of Beider, who has my measure; not to be quite as tight as the last.)

1 Copy English Hexapla, large paper, bound

NOTES

White lead and linseed oil would be paint ingredients.

Glazier's diamond—for glass cutting; Colenso was helping glaze chapel windows.

A **Norwood Gunter's scale** was a slide rule.

Gambroon is a type of twilled linen cloth.

in Rupia, but not gilt-edged.

1 Tract Socy. Antiquities of Egypt cold. Calf plain,

1 Edgar's Variations of Popery, last ed., calf plain, 1 Luther's Pope confounded (Nisbet)

1 Beast & Image by Fysh, (Nisbet)

1 Latin Psalter 1 good Atlas on a large

scale. If such a work is too expensive, then, the following Maps on a large scale—

World, on Mercator's Projectn. Europe, Asia, Africa, America, also Polynesia,—

I think a good cheap and large chart of this latter may be had at the

Hydrogl. office.—(Books & Clothing to be packed in a small Japanned Tin Case, with Lock.)

2 Best Stout Umbrellas, one white or light coloured: (I perceive that

I am charged for one, in your account rendered, which I have never seen.)

1 Japanned Stout Tin Case, with Best Lock & key; 2 feet long (in addn.

to small one already mentioned)

Indent of Medicines

4 lb Rhubarb in powder, in 1 lb Bottles

8 oz Sal Ammoniac

16 oz Sal Volatile; 4 lb Ext. of Sarsaparilla, accord. to London Pharmacopœa in 1 lb vessels

1 quart Paregoric Elixir

1 lb Senna Leaves

4 oz Squill

8 oz Sp. Heartshorn

6 oz Scammony

4 oz Bals. Tolu.

8 oz Tinct. Ginger

1 quart Sp. Nit. Acth.,

2 oz Blue Vitriol

1 lb Buchu Leaves

1 lb Columba root

1 lb Catechu

2 quarts Alkaline Solution, prepared by Watts 17 Strand

8 oz Compd. Powd. Ipecac.

8 oz & 4 oz (in 2 pots) Cert. Hemlock, fresh

1 oz Newberry's James Powder,

1 lb Ipecacuanha (Brown)

1 lb Nitre.

1 lb Pareira Brava,

2 quarts, Spirits Wine, in stoppd. bottles

4 oz Borax

2 oz Kreosote

9 oz Isinglass

2 oz, & 1 oz Acetate of Morphine

Hexapla is an edition of the Bible in six versions. It is an immense and complex word-for-word comparison of the Greek Septuagint with the original Hebrew Scriptures, and other Greek translations.

Colenso's copy of "**Antiquities of Egypt**" is in the Mitchell Library, Sydney.

Japanning is a type of finish, usually based on lacquer, that originated as a European imitation of Asian lacquer-work. It was first used on furniture.

Rupia is a kind of leather.

The medicines contain what we would regard as a lot of cumulative poisons today, though many are still advocated by alternative medicine apologists.

John **Newbery**, the author of "*The history of little goody two-shoes*" is known as the father of children's literature; his books advertised the use of Dr Robert James's fever powder, which claimed to cure the gout, rheumatism, scrofula, scurvy, leprosy, as well as distemper in cattle.

Pareira brava is the root of a South American vine that was formerly used as a diuretic, tonic, and aperient.

Buchu was used to treat inflammation and kidney and urinary tract infections; as a diuretic and as a stom-

(in 2 bottles) 2 oz, & 2 oz Sulphate of Quinine in 2 bottles.	8 oz Gum Guaiacum,
1 lb Compd. Ext. Colocynth	2 lb & 8 oz Subcarbonate Iron, (in 2 Bottles)
1 lb Gentian Root,	2 oz Hydriodate of Potass.
2 oz Mercury with Chalk	2 oz Prec. Sulph. Anty.
3 lbs Italian Juice (<u>that stampd. Solazzi</u>)	1 Pestle & Mortar, (Wedgwood)
	1 oz Emetic Tartar,
4 lbs Sulphate of Iron	1 Roll common adhesive Plaster in Tin Case
2 oz ol. Cajeput	1 oz Spts. Lavendar
	1 lb Nutmeg.

ach tonic. Other uses included carminative action and treatment of cystitis, urethritis, prostatitis and gout. It has also been used for leucorrhoea and yeast infections.

Solazzi juice was extract of liquorice.

Cajeput (*Melaleuca leucadendra*) is an Australian tree; cajeput oil is quite camphorous but is said to possess a fresh, uplifting, fruity quality.



... not without honour, but in his own country....

William Colenso wrote to Julius von Haast about the moa on 27 July 1867, including this,

En passant—I would beg to call your attention to what Dr. Mantell says of my little early attempt, (in “Quarterly Journal Geological Society,” vol. 4. p235,)—He says: “I would remark that Mr. Colenso who was the *first* observer that investigated the nature of the fossil remains with due care & the requisite scientific knowledge, (having determined the Struthious affinities of the birds to which the bones belonged, & pointed out their remarkable characters, ere any intelligence could have reached him of the result of Prof. Owen’s examination of the specimens transmitted to this country,) has given, in his masterly paper before quoted, very cogent reasons for the belief that none of the true Moas exist, though it is probable the last of the race were exterminated by the early inhabitants of these islands.”—

I do this, because I have thought I have had but *scant* justice done me here (in N.Z.) in not a few scientific matters,—while at home (England) and on the Continent (Paris, Cherbourg, Gottingen, &c.) I have been most honorably dealt with.—

We know of a number of his correspondents in England, but Paris? Cherbourg? Gottingen?

The **Paris** connection is probably Nylander. William Nylander 1822–1899 was a Finnish lichen specialist who worked in Paris. He wrote *Synopsis Methodica Lichenum*, 1858, *Lichenes Novae-Zelandiae*, Paris, 1888. Colenso wrote to Joseph Hooker on 9 April 1864, asking Hooker to buy for him a copy of “Synopsis Method. Lichenium by

Nylander. (I have Fasciculus I). I have also his Enum. Gen. Lichenes (1858).” Nylander certainly had Colenso specimens of NZ lichens.

There is a **Cherbourg** connection: in 1848 Auguste François Le Jolis published “Memoire on the introduction and flowering at Cherbourg of a known fine species of New Zealand flax and review of plants combined under the name *Phormium tenax*.” In it he quoted Colenso’s reference to *Phormium Forsterianum* in his 1842 “Journal of a naturalist,” and quoted William Hooker on Colenso. He went on to describe *P. cookianum*, but *P. colensoi* had precedence and persists.

Le Jolis 1823–1904 was a French merchant, judge and botanist, largely known for investigations of cryptogams. The Lejolisia algae are named for him.

The *Revue Horticole* (1848) carried a coloured lithograph (next page) in a brief communication entitled “Note sur la floraison du Lin de la Nouvelle-Zélande à Cherbourg.” (*Lin* = flax).

There is lengthy reference to Le Jolis and the two species and various varieties of *Phormium* in a letter from Colenso to Joseph Hooker of 22 January 1851.

Gottingen: on 2 February 1865 Colenso wrote to James Hector, with a postscript, “I am glad to find Seemann is publishing the Feejee Islands Flora.” On 30 July 1866 he wrote to Joseph Hooker, “Dr Eccles (Dunedin) has also informed me that he sent to you & to Dr Seemann, each, a copy of my Botan. Brochure.”

He was referring to his Exhibition essay on the botany of New Zealand. Berthold Carl Seemann 1825–1871 was a German botanist (and playwright and poet) in Gottingen whom William Hooker recom-

mended for the HMS *Herald* exploration of the American west coast and Pacific. I cannot find any other Colenso/Gottingen connection.

Colenso had written, "...at home (England) and on the Continent (Paris, Cherbourg, Gottingen, &c,) I have been most honorably dealt with." In the absence of surviving documents, one might surmise that

Nylander, le Jolis and Seemann wrote kind things about him....

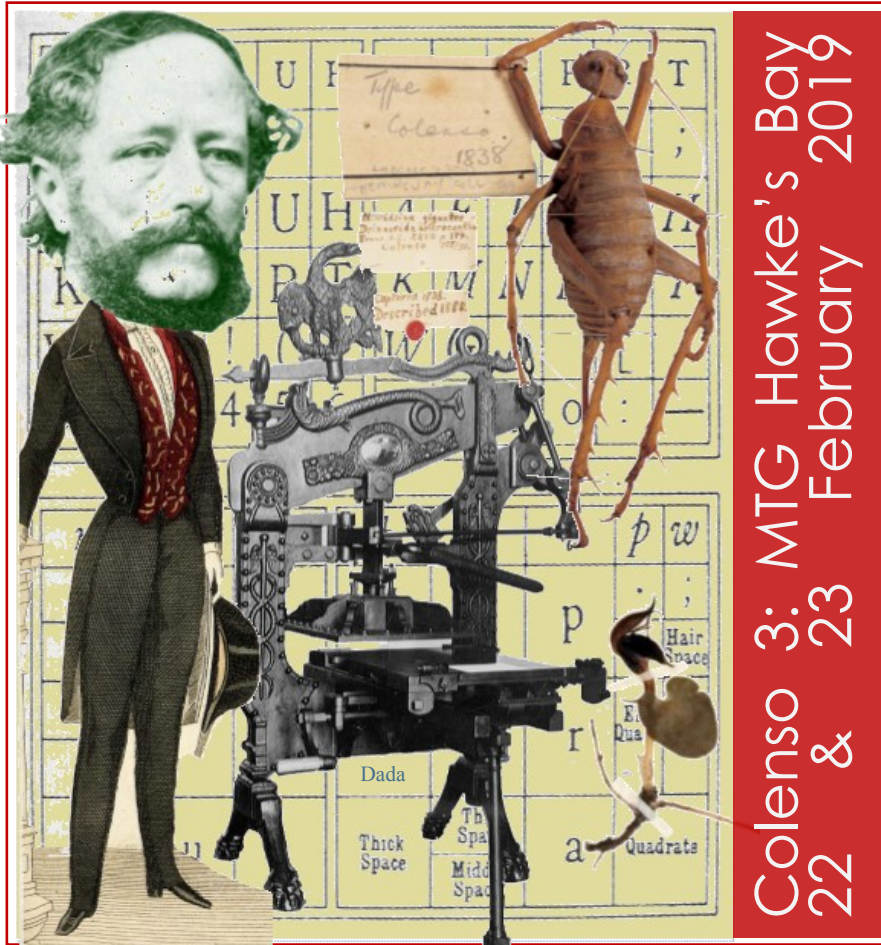


Coloured lithograph from "Note sur la floraison du Lin de la Nouvelle-Zélande à Cherbourg." *Revue Horticole* (1848).



WELCOME!

William Colenso Square will be officially opened by the Mayor of Wellington at about 5.30 pm on 1 February. After that at 6pm Fraser Books will launch Ian St George's new book *Mr Colenso's Wairarapa* at the National Library. Watch for an emailed invitation.



<https://www.pinterest.nz/rehma2/colensos-correspondents/?lp=true>
has a great set of images related to Colenso's correspondents.