The New Zealand Polymath
Colenso and his contemporaries

16-18 November 2016
National Library of New Zealand, Molesworth Street, Wellington

The Augustus Hamilton Collection, Hawke’s Bay Philosophical Society, Napier
Displays at the Hawke’s Bay Philosophical Institute museum, Napier.
Photographer: Edgar Richard Williams (1892-1983). Ref ATL Photographic collections: 1/1-025795-G
**Programme**

**Wednesday 16 November - Forecourt, Ground Floor, National Library**

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<td>5.30pm</td>
<td>Welcome and Opening Panel Session</td>
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<td>Chair: Kate Hannah, Te Pūnaha Matatini, University of Auckland</td>
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<td>Daniel Hikuroa, Ngā Pae o te Māramatanga, University of Auckland</td>
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<td>Dabbling Dilettantes and Renaissance Men: colonial polymaths and New Zealand’s science culture.</td>
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<td>6.30pm – 7.30pm</td>
<td>Drinks Function</td>
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**Thursday 17 November - Ahumairangi Room, Ground Floor, National Library**

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<td>9.00am</td>
<td>Hēmi Whaanga, Hōhepa Tuahine, Pauline Harris and Rangi Matamua</td>
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<td>Te Pēhi and the astronomical knowledge of Māori – ‘meagre and unsatisfactory’</td>
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<td>10.00am</td>
<td>Priscilla Wehi</td>
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<td>A discussion of Māori oral tradition, and traditional ecological knowledge in whakataukī, from the collections of 19th century ethnographers</td>
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<td>11.00am</td>
<td>Josh Reid</td>
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<td>William Colenso: the Rehabilitated Anglican</td>
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<td>11.30am</td>
<td>Dion O’Neale and Kate Hannah</td>
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<td>Colenso’s correspondence network</td>
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<td>12.00pm</td>
<td>Peter Wells</td>
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<td>Colenso’s Waitangi Mission House in Hawkes’ Bay</td>
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<td>12.30pm</td>
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<td>1.00pm</td>
<td>Show and Tell - Exhibition</td>
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<td>Elizabeth Pishief</td>
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<td>Who is Miss Jelly? The role of women in scientific education in 19th century England and New Zealand</td>
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<td>Chrissy Tetley</td>
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<td>Suzanne Aubert – Experiences of knowledge withheld and shared</td>
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<td>Michele Leggott</td>
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<td>Writing Lines: Emily Harris’s Taranaki War</td>
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<td>3.30pm</td>
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<td>Chair: Anna Green</td>
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<td>Some new insights into Thomas Kirk, Botanist and Forester</td>
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<td>The Botanical Correspondence of Thomas Cheeseman</td>
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<td>Rich Pickings: The Zoological Interests of Josephine Gordon Rich (fl. 1880-1940)</td>
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<td>5.30pm for 6.00pm</td>
<td>Dinner at the Backbencher Pub, Molesworth Street (not included in registration fee).</td>
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| 8.00am | Naming of William Colenso Square (in Molesworth Street) by the Mayor of Wellington.  
Chair: Sydney Shep (tbc)  |
| 9.00am | Ian St George  
I want to look inside your head: the excitement of ephemera  |
| 9.30am | Makyla Curtis  
Ngā kēhi oro a Koreneho - Colenso’s typecases  |
| 10.00am | Pamela Hyde  
Henry Suter, William Colenso and a Parcel of Spiders  |
| 10.30am | Morning Tea  
Chair: Richard Hill  |
| 11.00am | Moira White  
Robert Gillies  |
| 11.30am | Mike Roche  
W.W. Smith (1852-1943) – ‘Second to none as a Field naturalist’  |
| 12.00pm | Kelvin Day  
William Henry Skinner  |
| 12.30pm | Lunch  
Chair: Lydia Wevers  |
| 1.30pm | Anna Boswell  
Dodo Dreamwork  |
| 2.00pm | Joanna Szczepanski and Matthew Shaw  
Ideas Made Glass  |
| 2.30pm | Ann Collins  
Colenso’s other Empire Building Cousin  |
| 3.00pm | Afternoon Tea  
Chair: Anna Green  |
| 3.30pm | John O’Leary  
Visiting Sir George: Rusden and the web of empire  |
| 4.00pm | Simon Nathan  
The Scientific Achievements of William Colenso  |
| 4.30pm | Sydney Shep, Charlotte Darling, and Frith Driver-Burgess  
William Colenso and the Victorian Republic of Letters  |
| 5.00pm | Close of Conference  |
Field Trip

Visit to Brancepeth Station
Wairarapa

Colonial homestead and gardens east of Masterton, one of Wairarapa’s grandest and most treasured historic sites.

Anyone interested will need to arrange their own transport, with everyone meeting up at the French Bakery, Greytown (on right hand side going north) at 10.30am Saturday morning. (About 1 ½ hours’ drive from Wellington). We will be departing at 10.30am so if you wish to have a coffee prior to the visit, please allow enough time.

You will also need to bring your own lunch.

The number of participants is limited and you will have indicated on the registration form if you are attending.
Dabbling Dilettantes and Renaissance Men: colonial polymaths and New Zealand’s science culture.

The network of polymath-scholars who established the institutions of New Zealand’s scientific culture was astounding – Colenso, Hector, Grey, Von Haast, Hamilton – but their status has contributed to the development of hero narratives that permeate New Zealand’s history and contemporary public discourse. This ‘Whig’ history of New Zealand science actively excludes the impact of those participants who are exceptions to the hero narrative, rendering them invisible. Exploring the influence of some of the ‘dabbling dilettantes’ of the 19th and early 20th century, and redrawing that network of scholars whose varied works effected the founding of so many of New Zealand’s scientific institutions – and in doing so problematizing the notion of polymathy itself – provides an opportunity to explore contemporary discourses of science in New Zealand in novel ways. If Colenso and his contemporaries were polymaths, popularisers of science, how do we now describe science communicators? What, if any, impact does gender presentation have on the ways in which polymathic or popularising behaviours are described? How do we incorporate mātauranga Māori into a colonial paradigm of polymathy?

Panel description:
This panel discussion will problematize the impact of centering national identity within a group of ‘Renaissance men’, exploring those whose scholarly contributions are framed as dabbling distractions, and those others whose labour enabled the expansion and sharing of knowledge that typified colonial New Zealand. The influence of ideas of polymathy and heroic intellectual loners on contemporary science culture – and attitudes towards popularisers of science or science communicators – will be explored, with a critical focus on the discourses around gendered ways of knowing and Mātauranga Māori. The panel provides expertise in early colonial archaeology and history (Middleton); the material culture of early colonial intellectual history (Tyler); Mātauranga Māori and science ways of knowing (Hikuroa); cultural history of science and contemporary discourses of science culture (Hannah); and gender/diversity issues in contemporary science culture (Gaston).

Panellists:
Chair: Kate Hannah, Te Pūnaha Matatini, University of Auckland
Nicola Gaston, University of Auckland
Angela Middleton, University of Otago
Linda Tyler, University of Auckland
Daniel C H Hikuroa, Ngā Pae o te Māramatanga, University of Auckland

Kate Hannah is Executive Manager of Te Pūnaha Matatini, a New Zealand Centre for Research Excellence for complex systems and networks. She has a Master of Arts (2004) from Waikato University in 19th Century American Literary Culture, and from 2002-2008 worked as a historical consultant, on projects for iwi and hapū, local government, Crown Research Institutes, and universities. Between 2003-2005, she was senior research officer at the University of Waikato, first working with Michael King on his planned history of the university, and then archiving the research after King’s sudden death. Since 2008, Kate has worked at the University of Auckland in a variety of research development and management roles. Her principal research interests are the culture of science, and the historiography of the history of science, which has led to a focus on problematizing the cultures of science, gender in
science history, and the hybrid historiographies of mixed methods approaches to understanding the culture of science.

Dr Nicola Gaston is Deputy Director of the MacDiarmid Institute for Advanced Materials and Nanotechnology, a New Zealand Centre of Research Excellence. She is also Associate Professor in the Department of Physics at the University of Auckland. She has been a Principal Investigator in the MacDiarmid Institute since 2010, where her research interests are the quantum mechanical description of extended and nanoscale systems. Her group has worked extensively on first-principles simulations of the melting behaviour of metal nanoparticles, a project which has developed our understanding of low melting temperature metals. They are currently focused on methods for the theoretical description of 'superatoms'; nanoscale atomic mimics made out of metal clusters of atoms, which exhibit quantum size effects and can act as building blocks for nanostructured materials with tunable properties. She has previously been the President of the New Zealand Association of Scientists, and is the author of *Why Science Is Sexist*, published by Bridget Williams Books in 2015.

Linda Tyler was appointed as the inaugural Director of the Centre for Art Studies in late February 2006. Prior to this appointment, Linda Tyler was Curator of Pictorial Collections at the Hocken Library at the University of Otago for eight years where she oversaw the day-to-day running of the historical photographs and pictures collections. Now she administers The University of Auckland Art Collection (including the former Auckland College of Education Collection) and facilitates loans, reproductions and exhibitions from the collection. Also part of the role of Director of CAS is management of the programmes and exhibitions at the Gus Fisher Gallery, monthly changing digital and on-site exhibitions held in the General Library under the auspices of the Window project, ([www.window.auckland.ac.nz](http://www.window.auckland.ac.nz)) and teaching a postgraduate course in Art Writing and Curatorial Practice (ARTHIST734). She studied art history at the University of Canterbury, gaining her MA there in 1986 and has taught art and design history at Victoria and Waikato Universities, as well as at the School of Art in Dunedin and School of Design at Unitec in Auckland.

Angela Middleton has a PhD in archaeology from the University of Auckland. Her principal research focus is the archaeology and history of the Bay of Islands, which has led to scrutiny of the early cultural engagement between Maori and Pakeha in the northern part of New Zealand, Te Tai Tokerau, as well as in the south. Hariata Hongi, the subject of this paper, was one of the principal characters revealed in the course of writing her 2014 book, 'Pēwhairangi Bay of Islands Missions and Māori 1814–1845'. Angela is an Honorary Research Fellow in the Department of Anthropology and Archaeology at the University of Otago, and is also a consultant archaeologist.

Dr Dan Hikuroa (Ngāti Maniapoto, Waikato-Tainui)
Dan is an Earth System Scientist who integrates mātauranga Māori and science to realise the dreams and aspirations of the communities he works with, and is currently a Senior Lecturer in the Department of Anthropology at the University of Auckland. From 2011 to 2016 he was the Research Director at Ngā Pae o te Māramatanga, New Zealand’s Māori Centre of Research Excellence.

He is an established world expert on integrating indigenous knowledge and science and has undertaken many projects including co-writing the 2014 State of the Hauraki Gulf Environment Report, geothermal developments, planning river and catchment restorations, co-writing iwi environmental management plans, member of the Independent Review Panel of SeaChange Tai Timu Tai Pari marine spatial planning for the Hauraki Gulf, hazard and vulnerability assessments and industrial waste rehabilitation. Dan has been spearheading alternative ways of assessing sustainability, including integrating indigenous knowledge and epistemologies into assessment frameworks and decision-support tools. He is a member of Ngā Kaihautū Tikanga Taiao, statutory advisory to the Environmental Protection Authority, a key researcher in the national science challenges Resilience to Natures Challenges and Sustainable Seas and a member of Waitomo Caves Management Committee and the Environmental Advisory Group.
Bev Abbott  
**Some new insights into Thomas Kirk, Botanist and Forester**

Aspects of the contribution made by Thomas Kirk to the development of botany and forestry during his 35 years in New Zealand from 1862-1898 have been summarised by Brown (1968), McKelvey (1991) and Moore (1973. Kirk’s scholarship is apparent in his published books, papers and reports. His collection of botanical specimens is one of Te Papa’s largest. His achievements are particularly notable given his lack of formal education, his fragmented employment, the need to support a large family, and his poor health. Many people, including his wife Sarah Jane provided Kirk with practical support. Hooker provided intellectual support. Kirk was generous with his time and knowledge, but little is known of his networks because most of his correspondence has not survived. (McClintock 1966). E.H. and S.F. Featon acknowledged Kirk and others for providing specimens and encouragement for the paintings in “The Art Album of NZ Flora” 1889, described by Sampson (1985) as the first first full-colour art book to be published in New Zealand. Kirk encouraged the use of Maori names for trees and shrubs in preference to common English names.


Anna Boswell  
**Dodo Dreamwork**

F. E. Maning played a hoax on the Auckland Institute and Museum in 1879, towards the end of a decade-long correspondence with two of the museum’s successive secretaries and curators. Referring to his actions in a private letter to one of his own former colleagues in the judiciary, Maning noted that he had supplied the museum with an image of a fake fossil dodo to ‘see what the Philosophers will say to it’. This paper takes Maning’s hoax seriously in order to consider what it might reveal about truth-effects and knowledge-production in nineteenth century New Zealand. Maning’s own expressed concerns with ‘shakey notions’ and ‘tottering contingencies’ point—among other things—towards tensions between his views and those of William Colenso, author of a landmark essay titled ‘On the Maori Races of New Zealand’ which was published in the first edition of the *Transactions and Proceedings of the Auckland Institute and Museum* (1868). When read in this context, the dodo affair raises questions associated with the ‘deathworlding’ effects of settler colonialism (Rose 2011, 12). The dodo possesses the dubious distinction of being ‘the first species whose extinction was conceded—in writing—to have been caused by humans’ (Stearns and Stearns 1999, 17), while a hoax can be understood as a joke in ‘bad faith’. Given that extinction events were factored—on the settler side—as an expected outcome of the settler colonial project, and in the context of a local lifeworld thrust into ongoing turmoil, the paper asks: who or what was Maning’s joke ‘on’, and how might it be understood in relation to the larger operations of extinction pedagogy and the dreamwork of settlement?

*Anna Boswell is a lecturer in Writing Studies at the University of Auckland. She talks and writes about settler colonialism in terms of inscription, pedagogy and ecology, and has recently been awarded a Marsden Fund Fast-Start grant (2016-19) by the Royal Society of New Zealand for a project investigating the history of zoos and wildlife sanctuaries in the settler south.*
James Braund
The Botanical Correspondence of Thomas Cheeseman

Thomas Cheeseman (1845-1923) was – along with William Colenso, Thomas Kirk and Leonard Cockayne – one of New Zealand’s most important botanists in the long nineteenth century and maintained an extensive correspondence with fellow botanists living locally and overseas. By far the most important outcome of Cheeseman’s many years of corresponding was his *magnum opus*, the *Manual of the New Zealand Flora* (1906) – the first such botanical text to be completed by a resident New Zealand author, and one which remained the primary reference work for local systematic botany for the next fifty years. This paper briefly examines three key strands of Cheeseman’s botanical networking which came together to help form and inform the *Manual*: 1/ the expected correspondence with Kew; 2/ a perhaps less expected correspondence with botanists in German-speaking Europe; and 3/ an extensive local correspondence dominated by capable lay botanists, a sizeable number of whom were based in the remoter parts of New Zealand. With the latter strand especially in mind, this paper concludes by considering the extent to which Cheeseman’s *Manual*, which appeared shortly before New Zealand achieved dominion status and thus nominally ceased to be a colony, could be seen as an expression of scientific nationalism.

James Braund, School of Cultures, Languages and Linguistics, University of Auckland.

Ann Collins
Colenso’s other Empire Building Cousin

William Colenso’s paternal cousin, the Bishop of Natal, generated controversy across the burgeoning British Empire from the 1860s. His life is well documented. William’s maternal cousin, Penrose Goodchild Julyan (1816-1907) was another empire builder. He was a soldier, engineer, inventor, public servant and financier.

After participating in the Lower Canadian Rebellion in 1838, he expanded the facilities that quarantined the famine ship passengers arriving at Quebec. He then went to Ireland to work on the famine relief programmes. He was appointed a director of the Royal Mint’s Melbourne Branch, but was redirected to rectify supply problems suffered by the British Army in the Crimea. Shortly after this he was appointed Crown Agent for the Colonies. In this office from 1859 to 1879 he raised finance for the administration of the empire – stamps, coinage, land purchases, building railways. After retiring, he was directly contracted to the New Zealand government to raise development loans for the colony during the 1880s. In this role he had a major public controversy with Sir Julius Vogel. Like his cousin, Penrose was a talented, energetic, decisive man with an interest in many fields. His influence was felt across the Empire.

Ann Collins is a direct descendant of William Colenso’s brother Edwin and is coordinator of the Colenso One Name Study. Her website www.colensostudy.id.au contains articles on Colenso Family History as well as an archive of monthly eColenso magazine published by the Colenso Society.
This paper introduces Josephine Gordon Rich (fl.1880-1940) from Fortrose Southland, who ‘worked up’ and published the results of her studies on Australasian salt-water crayfishes. The 1893 published record is all that remains of her work, as the specimens have not survived. The fact that it was a joint paper with TJ Parker FRS (1850-1897), or that she was the junior author, should not diminish her achievement. After marriage, to WA Haswell FRS (1854-1925) she assisted her husband in the pursuit of his zoological career in Sydney. Productive marital scientific partnerships were not common in colonial settings but she undoubtedly contributed more than an obvious artistic expertise. Official records are tantalizingly incomplete and do little to throw light on the intellectual life that she, and other women like her, struggled to fulfill. Remnants of their scientific interests exist in the half shadows of newspaper reports and the formal museum registers which began in 1893. Rich’s legacy in the Otago Museum comprises a suite of drawings made for exhibition that prove she had talent with pencil and water-colours as well as dissecting knives and pins.

Dr Rosi Crane, Honorary Curator History of Science, Otago Museum.

Makyla Curtis

Ngā kēhi oro a Koreneho - Colenso’s typecases

Colenso arrived in Paihia as the newly appointed printer for the Church Missionary Society (CMS) on 30 December 1834. He was tasked with printing Maori translations of hymns and prayer books, however, the supplies he had been given were limited. While he had a press, type, and ink, practically everything else was missing. Among the many missing components were type cases. New supplies would be some considerable time in coming from Britain. And so Colenso organised to have new cases made by a joiner from Kororāreka in the Bay of Islands. These were made to Colenso’s own specifications as he had devised a specialised lay for the Māori alphabet. A diagram of the lay out is pictured below.

What happened to Colenso’s typecases? Do they still exist somewhere? This presentation will investigate the legacy of Colenso’s typecases. What contribution did they make to Māori printing? Were they used later by Māori printers and Māori language newspapers? Or did standard cases from abroad continue to dominate? Could recreating these typecases for use today tell us anything about how they were used? Given the growing interest in contemporary letterpress, could Colenso’s typecases be practical in setting and printing Māori literature today? This presentation will utilise the reconstruction of the typecases as a method of research and investigate how they might be adapted to accommodate changes in the language, such as macrons.

Makyla Curtis is a post graduate student at the University of Auckland. She has completed a BA in English and Writing Studies with first class honours and is beginning her Masters in English this year. She is also studying towards a certificate in languages in te reo Māori. Makyla is a letterpress printer and a volunteer in the print section at the Museum of Transport and Technology.
William Henry Skinner

William Henry Skinner (1857-1946) is little known outside Taranaki, New Zealand. A surveyor by trade he was a man of enormous curiosity, not only about his immediate environment but also the wider world. At a young age he dabbled in geology, ornithology and astronomy. However, from the early 1880s he focused on what became a lifelong passion collecting Māori artefacts and histories of the Taranaki region. Skinner developed a network of contacts and worked closely with key figures in the Māori community. Surveyor and ethnologist S. Percy Smith relied heavily on Skinner to supply content for his landmark book Maori History of the Taranaki Coast. Skinner occasionally published material himself but most of his writings remain in manuscript form.

Unlike other collectors Skinner wanted his taonga Māori collection to be Taranaki focused and he actively recorded traditions that accompanied many of the items. He set up his own museum in his house and willingly shared his collection with fellow enthusiasts, visiting scholars and Māori. The collection, eventually numbering in the hundreds, was later gifted to the New Plymouth Borough Council in 1918. The collection formed the nucleus of the Taranaki Museum.

Kelvin Day is Director of Puke Ariki, New Plymouth. Among his research interests are examining Taranaki taonga Māori collections and the collecting practices that lay behind them. He is currently working on a biography of W.H. Skinner.

Henry Suter, William Colenso and a Parcel of Spiders

Henry Suter arrived in New Zealand from Switzerland on New Year’s Eve 1987 with his wife and seven children. He left behind a failed business and was looking to begin a new life in New Zealand where he anticipated he would find employment as a science worker using his scientific training and extensive knowledge of molluscs. Suter’s first contact with William Colenso was when he sent Colenso a parcel of spiders from the Forty-Mile Bush near Hastwell. Colenso and Suter wrote to each other frequently. Employment eluded Suter, his situation grew increasingly desperate and Colenso became an advocate for him as he attempted to gain a foothold in the scientific community. This paper explores the relationship that developed between Colenso and Suter and looks at the reciprocal altruism that nurtured it. Colenso’s support of Suter was one of the factors in Suter succeeding in being recognised as the pre-eminent expert on New Zealand molluscs in the early twentieth century and beyond.

Dr Pamela Hyde is writing a biography of Henry Suter whose relationship with William Colenso she explores in her presentation. She has a PhD from Victoria University in Medical Sociology and is Executive Director of the New Zealand Psychological Society – a professional association for psychologists.
Michele Leggott
Writing Lines: Emily Harris’s Taranaki War

Later she became a well-known botanical artist and the writer of lively diaries that showed how difficult it was to make a living teaching and painting in the 1880s and 90s. But Emily Cumming Harris (1837-1925) was a writer all her life, and it is the young woman of 1860, already a confident, archiving poet, whose trajectory I want to follow here. Like her contemporary Emily Dickinson, Emily Harris copied her poems into letters and sent them to friends and family members. Unlike Dickinson, whose almost 1800 poems were discovered bound in small handmade manuscript books after her death, Emily Harris’s poems have largely disappeared. But not quite. At Puke Ariki Museum in New Plymouth are two handmade booklets (fascicles), and in them are two poems about what it was like to live under military occupation in the town in 1860. She knows she is unusual (“I believe I was at that time the only girl in all Taranaki whoever wrote a line”). And she inscribes herself at the heart of languaging (“I am like the active verb to be and to do, I am too necessary an appendage to be left out”). What, then, can we make of a woman writing lines behind the lines of colonial settlement on contested ground?

Michele Leggott is Professor of English at the University of Auckland. She was the inaugural New Zealand Poet Laureate (2007-09) and received the Prime Minister’s Award for Literary Achievement in Poetry in 2013.

Simon Nathan
The Scientific Achievements of William Colenso

William Colenso’s scientific career, mainly in the later part of his life, has been largely overlooked or dismissed by previous writers. Yet he achieved the rare distinction of being elected a Fellow of the Royal Society of London (FRS) in 1886 for his published scientific work in New Zealand. During the 1840s and 1850s Colenso travelled widely around the North Island, and acted as an expert botanical collector for William and Joseph Hooker (Royal Botanic Gardens, Kew), who described many of his specimens. Colenso’s wide knowledge of botany and ethnology was recognised in 1864 when James Hector invited him to prepare two major essays, ‘On the Maori races of New Zealand’ and a survey of the botany of the North Island, both published in 1868 in the first issue of the Transactions of the New Zealand Institute.

When Colenso retired from paid employment in 1876-77, he was able to devote himself to scientific research, and over the next twenty years he published 74 papers in the Transactions, covering aspects of New Zealand history, ethnology and other areas of natural science. He was nominated FRS by a group that included Joseph Hooker, James Hector, Julius von Haast and Walter Buller, and the citation stated that, “Mr Colenso’s labours as a Naturalist, Philologist & Ethnologist in New Zealand commenced half a century ago and have continued ever since. He was the first to record the discovery of Dinornis remains & has contributed largely to a knowledge of the Flora & Fauna of the Islands”.

Simon Nathan is a geologist and science historian, who spent much of his career at GNS Science (where he is currently an emeritus scientist). He has wide interests, and was science editor for Te Ara, the online Encyclopedia of New Zealand. He has written several biographies, most recently of James Hector and miner/photographer Joseph Divis.
John O'Leary

Visiting Sir George: Rusden and the web of empire

At the very end of 1878 George Rusden, a Melbourne civil servant and polemical historian, paid a visit to Sir George Grey at his retreat on Kawau Island. During his stay with one of the empire’s most famous consuls and polymaths, Rusden talked with Grey about “all manner of things”, including recent colonial history and democracy. It was a fascinating encounter, between two strong personalities, each with his own settled views on these and other subjects.

Grey wasn’t the only eminent Victorian whom Rusden assiduously visited. While in London a few years earlier he had introduced himself to Thomas Carlyle, one of Britain’s literary giants, and to Carlyle’s disciple, James Anthony Froude, whose nationalistic History of England had made him the era’s most popular living historian. Over the summer of 1874 Rusden visited Carlyle several more times, forming what he believed was a real friendship with the Sage of Chelsea. Why did Rusden make these imperial connexions? What was he seeking? This paper proposes that far from being a mere celebrity hunter, Rusden was doing something much more important, and much more interesting: he was creating his own “web of empire.”

John O’Leary’s biography of George Rusden has recently been published by Australian Scholarly Publishing.

Dion O’Neale & Kate Hannah

Colenso’s correspondence network

The letters of William Colenso are a rich historical resource, but not only because of their content.

We have used the addressee and location-of-writing meta-data from Colenso’s letters to construct a co-location correspondence network. The network links recipients of Colenso’s letters when he tended to write to them from the same set of locations. The network reveals several significant communities. This suggests that it could provide a naive way to identify themes or topics in the corpus of Colenso’s letters. The dual network connects geographic locations where Colenso tended to write to the same particular sets of people. Again, clusters of locations within the network suggest themes in Colenso’s work at these different locations. It is also possible to study how the network changes over time. In addition to giving an interesting visualisation of Colenso’s correspondence, this gives us a potential way to look at whether themes in the correspondence were more strongly associated with where Colenso was or when he wrote.

The construction of the networks is completely agnostic of the content of the letters. We will use digital methods such as text mining, as well as more traditional historical techniques, such as narrative analysis, to compare and contrast themes suggested by the network structure, with those from the content of the letters. We suggest that interesting liminality between naive networks and known historiography might emerge, and that gaps revealed by this mixed methodological approach would create novel opportunities for understanding and contextualising the past.

Dr Dion O’Neale is a Lecturer in Physics at the University of Auckland and a Principal Investigator in Te Pūnaha Matatini - a New Zealand based trans-disciplinary research centre with a focus on network science, complex systems and their applications in economics, ecology and society. His research combines simulations and mathematical models with analysis of empirical data to study the role of network structure in understanding the behaviour of the underlying system. His work has applications to a wide range of systems: from studying networks of technologies and the patenting behaviour of different countries, to networks of soil microbes and environmental variables in the Antarctic Dry Valleys, to country-scale networks of firms and workers.

Kate Hannah has a Master of Arts (2004) from Waikato University in 19th Century American Literary Culture. Her principal research areas are the culture of science, and the historiography of the history of science, which has led to a focus on problematizing the cultures of science, gender in science.
Elizabeth Pishief
Who is Miss Jelly? The role of women in scientific education in 19th century England and New Zealand

It is often stated that the only way to get a scientific education in the 19th century was through medicine, but is this true? What role did women have in both the practice and the teaching of science in England and New Zealand at that time? This paper begins to examine the role of women in science education by inquiring into the correspondence between Miss Jelly and Augustus Hamilton. Hamilton wrote to Miss Jelly, and sent her innumerable specimens, which she identified, and in turn sent him information and specimens from England, for example, in May 1881 Hamilton received two notes from Miss Jelly approving the Polyzoa sent and sending list of exchanges. In 1897 he explained that "Miss Jelly has long been known as an enthusiastic student of the Bryozoa, and as one whose intimate acquaintance with the literature of the subject gives authority to the excellent synonymic (sic) catalogue of the recent marine Bryozoa, published by her in 1889". Miss Jelly and her role in the development of Hamilton's scientific life in 1880s New Zealand is examined within the wider framework of women in 19th century science.

Elizabeth Pishief is currently working as a heritage consultant running her own business based in Hawke's Bay, Aotearoa New Zealand. She has worked for local and central government in a variety of roles, as well as in museums, for Heritage New Zealand and in the commercial sector. Her liberal understanding of historic heritage has been formed during 25 years’ experience in all aspects of land-based historic heritage management—Māori cultural heritage, archaeological heritage and built heritage; and ongoing academic study.

Michael Roche
W.W. Smith (1852 -1943) – ‘Second to none as a Field naturalist’

The Evening Post obituary of the late W.W. Smith 1942 described quoting GM Thomson’s as 'second to none as a Field naturalist'. Today Smith is largely unknown today, except perhaps for his membership of the Scenery Preservation Commission (1904-1906) and as the curator of Pukekura Park in New Plymouth and prior to that the Ashburton domain. His claims as a 'field naturalist' would probably be greeted incredulously even by historians of science. This paper seeks to uncover the basis of Smith’s reputation as a naturalist. It considers the fields of knowledge he engaged with and explores some of the extensive scientific networks in which he was embedded. It suggests that Smith in his own way was also something of a [forgotten] polymath.

Michael Roche, School of People Environment and planning at Massey University, Palmerston North.
Josh Reid

William Colenso: the Rehabilitated Anglican

When William Colenso helped found the Hawke’s Bay Philosophical Society, the Bishop of Waiapu, William Williams, was appointed as its chair. While Colenso had initially been excluded from holy orders, because of his absence of a higher education and inadequate Greek and Hebrew, it seems he spent some years of his exile, in full view of his Bishop, trying to prove his intellectual capacity. Colenso outweighed his contemporaries in the volume of papers he presented before the Society and Williams, who held the power to restore him to holy orders, and enable the ministry that this fallen missionary so desired. While Williams, despite family opinion, would form a fondness for Colenso, for the preservation of his own career, he could never restore him. Such reconciliation would have to wait for the second Bishop of Waiapu in the 1890s.

This paper will explore Colenso’s rehabilitation as an Anglican cleric, his engagement in ecclesiastical politics, churchmanship and evolving theology; and how all of his actions after his dismissal, including his contribution to the Philosophical Society, were geared towards achieving reconciliation and restoration in the church.

Sydney Shep, Charlotte Darling, Meredith Paterson, Frith Driver-Burgess, & Rhys Owen

William Colenso and the Victorian Republic of Letters

William Colenso (1811-1899) was a man of prodigious talents: printer of Te Tiriti o Waitangi and witness to its signing, classifier of native botanical species, compiler of a ground-breaking Māori lexicon, zealous evangelist and educationalist, indefatigable explorer, and a remarkable politician. Through his published writings and voluminous correspondence with more than eighty historically significant figures in New Zealand and overseas, he was extremely well connected, despite living at the uttermost end of the earth. Colenso’s published papers, manuscripts intended for publication, booklets, tracts, letters to the editors of both English and Māori newspapers, private letters and journals provide important and engaging insights into the various local and international worlds he inhabited.

This interactive presentation features several work-in-progress reports from a Marsden-funded digital humanities project that explores William Colenso and the Victorian Republic of Letters using a range of hybrid approaches including text mining, social network analysis, topic modelling, geospatial visualization, and sonification. Charlotte Darling examines how Colenso’s rage for granularity in scientific classification shaped his dictionary-making habits in the Maori Lexicon. Meredith Paterson explores tools for a multi layered and multidimensional mapping of Colenso’s first successful crossing of the Ruahines. Frith Driver-Burgess shares a newly discovered Colenso letter that enables us to better understand nineteenth-century information networks and flows. Sydney Shep and Rhys Owen discuss a project to harness serendipity and palimpsests in the creation of a digital exhibition that remixes our understanding of the polymathic worlds of Colenso and his contemporaries.

Dr Sydney J. Shep is at the forefront of cross-disciplinary digital research in the humanities. She embraces new digital humanities approaches and advanced computational science tools to pose and answer complex questions about nineteenth-century information flows and global networks. Sydney is the recipient of three Marsden Fund grants (1998, 2010, 2015) grounded in digital history, a recognised thought leader in the New Zealand eResearch domain, and a foundation executive committee member of the recently established Australasian Association for Digital Humanities.

Charlotte Darling is a linguist and print culture historian who is currently undertaking a Masters in Museum and Heritage Studies and working as a Research Assistant on the Colenso Marsden project. Meredith Paterson has completed her Master of International Relations and is currently a Marsden Research Assistant and Publication Assistant at Wai-te-ata Press. Frith Driver-Burgess recently completed her MA on nineteenth-century Maori newspapers and is studying a suite of unpublished Maori letters to Koroneho in our project corpus. Computer scientist Rhys Owen is Technical Lead on the Colenso Marsden project and straddles the worlds of industry, cultural heritage, and academia.
Ian St George

I want to look inside your head: the excitement of ephemera

Biographers want to understand their subjects at as intimate a level as possible. Publications, letters to editors and the kind of formal letters that usually survive in numbers are necessarily guarded; private letters more revealing, especially frequent letters to good friends. Diaries vary: some seem carefully planned for eventual public consumption, others can resemble streams of consciousness in their disclosures. But ephemera can be the most exciting; they were never intended for anyone but the writer and they can bare his soul.

William Colenso was an obsessional man who made lists and who kept everything - including every scrap of paper he wrote on. His papers were disposed of as waste when he died, but some sacks full survived. This paper examines a number of such scraps and teases out their meaning.

An ephemera
1. a mayfly of the genus *Ephemera*
2. something transitory or short-lived
3. a class of collectable items not originally intended to last for more than a short time, such as tickets, posters, postcards, or labels

Ian St George is a Wellington medical practitioner whose curiosity about William Colenso began with an interest in New Zealand wild orchids, many of which were discovered by Colenso. He is editor of the Colenso Society’s monthly journal eColenso and has edited a number of books about Colenso.

Joanna Szczepanski and Mathew Shaw

Ideas Made Glass

Canterbury Museum’s first Director, Julius von Haast, was looking to build an encyclopaedic museum, but some species proved harder to collect than others. Not all organisms can be dried, skinned or floated in alcohol. Glass models made by Leopold and Rudolph Blaschka certainly helped fill the gaps for marine invertebrates, but Haast’s thinking ran deeper than just fleshing out inventories.

Haast’s model selection, especially models of developmental stages, can be seen to show an astute awareness of several contemporary European evolutionary theories. He was working to cultivate professional networks with roots in European scientific circles. The fact that two acolytes of leading evolutionary biologist Ernst Haeckel worked at Canterbury Museum in the 1880s provides a tangible link to these circles. The Blaschka models are a window into a vibrant era of local and international enquiry following Darwin’s 1859 revelatory theory.

Joanna Szczepanski, Curator Human History, and Matthew Shaw, Associate Curator Natural History, Canterbury Museum Christchurch.
Suzanne Aubert – Experiences of knowledge withheld and shared

Like many of the first Europeans to make Aotearoa their home, Suzanne came as a missionary. Her primary purpose was to provide a living Christian charity to all New Zealanders, particularly to Māori. Her academic accomplishments in the fields of medicine, botany, chemistry, language translation, education, music, theology, business, and social development were all the by-products of her primary work, to care for New Zealanders. Initially she was denied access to knowledge as a young woman in her native France, but she persevered despite these restrictions.

Hers was a life of extraordinary pioneering accomplishments. She lived in Auckland, Hawkes Bay, Whanganui and Wellington, founding primary schools, medical dispensaries, hospitals, orphanages, soup kitchens and religious communities throughout the North Island. Suzanne nurtured a deep relationship with Māori. They in turn entrusted her with Mātauranga Māori. It is interesting to see how at times she shared this knowledge, but at other times restricted access, even destroying her records of the knowledge as she deemed appropriate. My paper will highlight not only Suzanne Aubert’s accomplishments in the different disciplines, but how she gained and shared the knowledge she acquired.

Another window into the workings of Suzanne’s mind, is through study of the clothing she chose to wear. Using a material culture approach to analyse her clothing, I will share the knowledge I personally have gained of Suzanne and her community. These garments reveal priorities and practicalities of the life of the Sisters as lead by Suzanne. While on the one hand these garments reveal, they also conceal. I am left with a sense that ultimately, they too, are withholding knowledge from me.

Chrissy Tetley has developed a practical working knowledge of garment design and construction, with a speciality in kilt making through self-employment as a tailor. Postgraduate study in Museum and Heritage Studies has enabled me to think more deeply of the layers of meaning and knowledge embedded in physical objects, and particularly garments.

Working now with national archives and then with special collections within an academic library for the last seven years has opened me to consider the research possibilities created by archival collections. Curating and creating displays of these archival objects has enabled me to experiment with storytelling. As a performer I am always looking for ways to embody and re-invigorate archival objects.

Peter Wells

Colenso’s Waitangi Mission House in Hawke’s Bay

When Colenso’s Waitangi mission house in Hawke’s Bay burnt to the ground in 1853 a bicultural treasure was lost. But through Colenso’s entirely characteristic list making, we can gain insights into what the mission house looked like (no images exist), what was in the mission in terms of furniture and objects and we can recreate a vanished past. The talk will place the mission culturally in a spectrum and also look at the few objects that Colenso and his wife Elizabeth treasured.

Peter Wells has written two books relating to William Colenso - ‘The Hungry Heart’ 2011 and ‘Journey to an Execution’ 2014. He is also a film maker, novelist and short story writer. He lives in Napier just down the road from Colenso’s final dwelling and also in Auckland. He attended the University of Auckland and The School for Social History at Warwick University in his youth.
Hēmi Whaanga, Hōhepa Tuahine, Pauline Harris and Rangi Matamu

Te Pēhi and the astronomical knowledge of Māori – ‘meagre and unsatisfactory’

Regarded as one of the most important early ethnographers in Aotearoa, Elsdon Best (Te Pēhi) spent much of his time interviewing Māori elders, researching Māori tribal history and collecting mātauranga Māori. While in the Urewera, Te Pēhi formed a close working partnership with his key informants Tutakangahau of Maungapohatu, Paitini Wi Tapeka, Tamarau Waiari and Te Whenuanui of Tūhoe, and Hamiora Pio of Ngāti Awa, while maintaining his longstanding relationship with the Polynesian Society and the national museum. Te Pēhi produced a number of important works on various aspects of pre-European Māori life, tribal history and lore, Māori religion and mythology, Māori forest lore, wānanga Māori, and Māori astronomy. In this presentation we focus on Te Pēhi’s publication, ‘The Astronomical Knowledge of the Māori Genuine and Empirical’, who his key informants were and the reasons behind why he might describe that “the available data concerning Māori sky-lore is now exhausted, and this account must be closed. The knowledge gained by us of this subject is meager and unsatisfactory, but it is now too late to remedy the deficiency”. We also discuss how our research team is building on this ‘meager and unsatisfactory’ knowledge base as part of our Marsden project ‘Te Mauria Whiritoi’.

Hēmi Whaanga, Hōhepa Tuahine, and Rangi Matamu, School of Māori and Pacific Development, University of Waikato.
Pauline Harris, School of Chemical and Physical Sciences & Te Kawa a Māui, Victoria University of Wellington.

Wehi PM (presenter), Whaanga H, and Roa T.

A discussion of Māori oral tradition, and traditional ecological knowledge in whakataukī.

As European settlement in Aotearoa gathered momentum in the second half of the 19th century, European ethnographers collected Māori oral tradition and traditional knowledge, often with a belief that Māori extinction was imminent. However, while a great deal of material was collected, it is not always easy to interpret. In addition, the collected body of knowledge is incomplete, and tribal areas are not equally represented. Here we discuss some of the issues and incongruities associated with the representation and interpretation of traditional ecological knowledge (TEK) in whakataukī. Whakataukī (proverbs, or ancestral sayings) were (and are) commonly used to transmit critical information about all aspects of Māori life and society, including TEK, and appear in a number of early ethnographic collections. However, many have deeply embedded meanings that are not easily accessible, and were discussed only briefly by the ethnographers. We draw material from a research project exploring embedded traditional ecological knowledge in whakataukī.

Priscilla Wehi is a conservation biologist at New Zealand’s government terrestrial ecology institute, Landcare Research Manaaki Whenua. She is a 2014-2020 Rutherford Discovery Fellow with interests in biocultural diversity.

Hēmi Whaanga, School of Maori and Pacific Development, University of Waikato
Tom Roa, School of Maori and Pacific Development, University of Waikato
Moira White

Robert Gilles – father of the more famous Harold

Variously described as a surveyor, estate agent and politician, Robert Gilles died in Dunedin in 1886. He was 49 years old. Immigrating to New Zealand in 1852, Gillies joined the Provincial Surveying Department after some years farming in South Otago, but left following an acrimonious dispute with John Turnbull Thompson. He then went into business as a land and estate agent. Gillies was a founding member of the Otago Institute, of which he was elected a vice-President in 1871; published an account of a visit to the Te Puia hot spring, and another on trap-door spiders’ nests in the TPNZl; took part in the observations of the Transit of Venus (from his home, Transit House), and was noted as having given 70 species of birds from Malacca to the Otago Museum in 1876.

He was a president of the Knox Church Young Men’s Association; member of the Dunedin Athenaeum Committee; promoter of the Dunedin Waterworks Company; and late in life, a member of the House of Representatives for Bruce. Robert Gillies was a prominent 19th century business man, personally interested in scientific research, and an important supporter of the networks and organisations that would foster it.

Moira White is Curator – Humanities at the Otago Museum, Dunedin.