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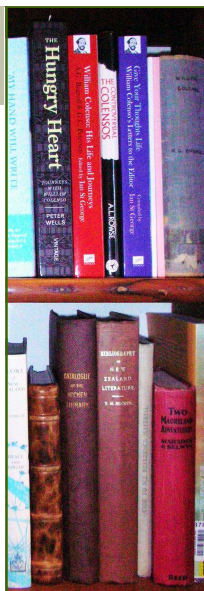
eColenso

Willie's blindness

William Colenso's second son Wiremu became blind in later life. His father first read of it in 1895 (Willie was 44),

I have lately recd. sad news from Home—Cornwall: 3 letters via “Brindisi” written in 3 successive weeks and arriving here together: my younger son afflicted with Blindness:—he has now been operated on for Cataract, & I await the result—both eyes—his wife says, he had long been ailing—eyes affected, but he would not himself write to me, nor allow her to mention it—being otherwise in robust health. However on their applying to the best Eye-Doctor in their neighd., & then he & they referring to an eminent Oculist in London they found, his fee to go down was £100. & so the Cornish physician with my son went to him in L., pd. for examn. &c., returned to Penzance, & 2 Drs. perfd. operation—1 eye first.—¹

“Referral” in those days meant true consultation between doctors: one doctor seeking expert advice from a specialist. Etiquette required the referring doctor to go with the patient, so any advice from the specialist would be directed to the referring doctor, not to the patient. Willie's Cornwall doctor consulted a London specialist—and (quite properly) charged a fee for going with Willie to London.



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eColenso is a free email publication which should be forwarded to interested others. Contributions on William Colenso might be emailed to the editor, Ian St George,

Two months later, Colenso to Harding,

I think I must have told you, of my son having had his diseased eye extracted by Dr. Nettleship: by last letter he was still in London being fitted up w. a glass eye, which takes some time as to size, right colour, &c., must take 2, price 4 guineas, & every 2 yrs, seek to maker, owing to shrinkage of orbit, &c.²

Edward Nettleship 1845–1913 was an English ophthalmologist, an assistant to Jonathan Hutchinson at the London Hospital, and a coworker at the Moorfields Eye Hospital. Later, he spent nearly twenty years at St. Thomas's Hospital in London, where he was an ophthalmic surgeon and lecturer. The Nettleship Medal of the Ophthalmological Society was created in his honor. Nettleship is remembered for his work with hereditary eye disorders.

Something had obviously gone badly wrong. Cataract extraction was commonly performed with good effect, but here the eye had later to be enucleated. It was a tragedy that would divide the family. Colenso demanded (of his nephew William) to know why Sarah, Willie's wife, ...employed that Marketjew Quack—Helm? Why not have employed superior med. aid in the larger town of Penz.?....

... I note what you say re Helm. I don't believe in him. Allow me to tell you that I know something of medicine & of disease by practice extensive for many years and study, at one time I had the most complete surgery in N.Z.—& helped the Colonial Surgeon to medicines which he had not.

When your sister wrote to me what Helm had said—on his first visiting W., I laughed at it, & told her so in replying—it showed his ignorance—H. said (pathetically!!) “a pity it did not occur earlier as it usually does”—(or words to that effect). This made our surgeons laugh outright for the disease is one of age and when that ignoramus took poor W. up to L., it was to gain instruction on himself how to act, (to gain his big sum!) being a novice. H. should then, in L., have placed W. in proper hands.—The disease is not uncommon here, several of my own friends, lay & clerical, have only one eye (with a glass or china one) and in the hands of a skilled ophthalmist the disease is neither dangerous nor difficult.—

Several years ago I remember reading in the Penzance papers of that fellow Helm being a thorn in the side of Marketjew Road (or town) Board—always dogmatizing, always opposite.⁴

George Frederick Helm 1838–1898, ophthalmic surgeon, Marazion, Cornwall. After study at Cambridge, St Bart's and in Paris he became FRCS & was appointed Physician to Rugby School. About 1888 (aged 50) he was able to accept the appointment of Ophthalmic Surgeon to the Royal Cornwall Infirmary, Truro, and had a consulting practice in that specialty. Although he suffered from heart disease he continued in active work until he expired suddenly in his carriage as he was driving home in 1898. He wrote a book and some papers, among them one on Sympathetic Ophthalmia (*Lancet* 1890, ii, 1157).⁵

Colenso wrote again to nephew William in Penzance, waxing a little repetitive in his age and asperity,

I am obliged to you for your information about Dr. Helm: as you truly remark, such information should have been given to me before—when I asked for it. As a matter of course, I could not for a moment conceive of a Dr. at poor little Marazion being considered equal to those at Penzance: besides, I had, years ago, formed a very poor opinion of that Dr. Helm, from having seen frequently notices of him in Penz. papers, opposing & bickering in the Marketjew Town Board (or whatever the meeting was) of which he was a member: moreover his silly questions to W., poor fellow, (as reported at the time to me by S.)—and his worse remark—“that it was unusual to happen at such an advanced age though more common at younger”!! How this has been laughed at by Medical men here! I, too, knowing a good deal of Med. Practice and of diseases, having had much to do in that way: before I quit this unpleasant subject, I will again say—it would have been better for W. “If he had never known Dr. Helm”: I say no more: do not bring it up again.⁶

... and again,

You have given me sad news of poor dear Willie! with still more sad forebodings on your part, which I trust may never be realised.⁷

Just what those sad news and forebodings were, we do not know, but it may have been Willie’s total blindness (nonetheless Colenso was still sending him newspapers in 1898).

At 44 Willie was young to have been “long ailing” from cataracts, opacities of the lenses that may be familial or related to diseases like diabetes, or ultraviolet exposure. He had them in both eyes, and probably had only one lens extraction, which went wrong.

It may have been infection, it may have been a botched procedure by the equally ailing Dr Helm (soon to die), or it may have been sympathetic ophthalmia, the subject of Dr Helm’s *Lancet* paper.

Sympathetic ophthalmia is a bilateral diffuse eye inflammation that occurs in most cases within days or months after surgery or penetrating trauma to one eye. Patients report an insidious onset of blurry vision, pain, tears, and photophobia in the sympathising, non-injured eye. It is caused by a kind of allergic reaction to eye proteins released from sequestration inside the eye by the injury. These days systemic corticosteroids are the first line therapy, then immunosuppressive drugs.

In Willie’s day the only treatment was removal of the injured eye, and even that often failed to prevent progression to blindness in the “good” eye.

References

1. Colenso to Coupland Harding 6 June 1895.
2. Colenso to Harding 6 August 1885.
3. Wikipedia.
4. Colenso to nephew William Colenso 14 February 1897.
5. RCS. Plarr’s Lives of the Fellows. <http://livesonline.rcseng.ac.uk/biogs/E002198b.htm>
6. Colenso to William Colenso 18 October 1897.
7. Colenso to William Colenso 11 March 1998.

Disputes, petitions and posturing: oratory on Te Awapuni

On Monday 3 March 1862 William Fox, Native Minister, met at Mataiwi (on such a wet day that no Europeans attended) with Kawepo, Karaitiana and other Hawke's Bay Chiefs. They discussed the war in Taranaki, the King movement, and the worry of Hawke's Bay Maori that unless they enhanced their military strength by joining the King movement, the Government would declare war on them as they had in Taranaki. An understanding was reached. Fox's report continues,

They then said there was another grievance. Mr. Colenso's occupation of the piece of land formerly given to the Church Missionary Society. This has long been a bone of contention between Mr. C. and the Bishop of New Zealand, who has unsuccessfully endeavoured in the past to eject Mr. Colenso. The latter is unpopular to the last degree with the Natives, and the failure of all attempts to turn off Mr. C. has not impressed the Natives with any great respect for our law. They now insist that we shall turn him off "or they will take and throw him into the river." The land they say was given for the teaching of the Gospel and you allow "this bad man" to keep possession of it in spite of the Bishop, the Law, and everybody else.

I told them that I had just received a letter from the trustees of the Church Missionary Society, giving up their claim to this land, on condition that the Government should hand it back to the Natives, and that as soon as the Commissioner was appointed, he should look into it. I have written to the Attorney-General separately on the subject.¹

Famously the Commissioner, Colenso's old foe AH Russell, fined Colenso £5 and ordered him to "give over possession to the native owners," a decision that "was received by the large number of persons who filled the court with a storm of hisses."²

On 17 July 1862 Colenso wrote to Grey,

I do myself the honor of briefly addressing you with reference to a petition from myself to Your Excellency which accompanies this letter.—

I should not venture, Sir, to trespass upon your valuable time at this particularly important and busy period, were I not necessitated to do so in consequence of the very extraordinary decision of the Civil Commissioner of the Hawke's Bay District, lately given in his Court there against myself.

Should you not, Sir, be already fully acquainted with that Case, you will find it faithfully reported in the Hawke's Bay "Herald" of June 28th.

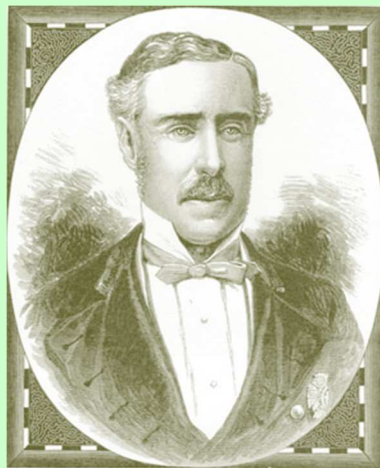
My principal reasons, Sir, for losing no time, in both writing to you and forwarding my Petition, are:—

THE proceedings in the Resident Magistrate's Court, on the 23rd inst., evoked a strong expression of indignant feeling from the bystanders. In that expression we fully concur. Whatever may be thought of the merits of the question pending between Mr. Colenso and the representatives of the Church Missionary Society, there can be no diversity of opinion as to the mockery of justice which has just been exhibited. In the first place, we doubt whether the court of the Civil Commissioner has attained such a legal status as to qualify it to supersede the Bench of Magistrates and to constitute itself, at its discretion, a sole and irresponsible tribunal. If it has, the iniquity of such a state of things will work its own cure. Secondly, we have had the humiliating spectacle of one person who is interested, or believed to be, in the occupation of native land, sitting in judgment upon another who, if in the occupation of land for which no Crown Grant has been issued, has yet a colourable pretext for so doing, which the other has not. Thirdly, the case, in the opinion of every unprejudiced person in court, completely broke down. The information was unsupported by a tittle of evidence; yet judgment for the prosecution was given as glibly as if ——— well, as if the weight of evidence had been wholly on the other side. Fourthly, the fine imposed was *mercifully* fixed at such a rate as to preclude the defendant from entering an appeal! The fine was £5—that of John Morrison, fixed at £5 5s., would have given Mr. Colenso an opportunity of testing this specimen of *justass's* justice; but an appeal did not suit the book of the present ministry, and their willing instrument effectually shut the door.

It is with pain we write thus strongly; but we feel that it is called for. We are rapidly drifting into a state of serfdom to the Maories and their maudlin protectors; from which, if we would extricate ourselves, we must not be "mealy mouthed."



William Fox, 1812–1893



George Grey 1812–1898

◀ *Hawke's Bay Herald* 28 June 1862.

The Commissioner was the large landowner Captain Andrew Hamilton Russell, who had taken up Tunanui Station in 1861.

1. That you may early have a faithful outline of the whole matter:—
2. That you may certainly and quickly know, that I neither had, have, or can have any intention or desire at all approaching towards anything of a factious or embarrassing nature;—but, on the contrary, a most hearty disposition to aid Your Excellency in your zealous endeavours after the good of the Natives. (Hence, also, Sir, I early seek to acquaint you of my wishes lest I should be again misrepresented.)
3. That, as a sworn and loyal subject of Her Majesty the Queen, I should lose no time in informing you, Sir, that I have very good reasons for believing, that the desire of the “King” Natives of Hawke’s Bay, to have back the small piece of Land at Te Awapuni, is only a beginning (as it were) of a trial of strength on their part, as to how far a sanctioned and written Deed in which Her Majesty the Queen is the Grantee can be broken; and, if so, to follow it up by seeking to have other Deeds broken in which Her Majesty is also the Grantee, the matter of a consideration (as in the case of other Deeds) being to them of small moment.—....

In making those remarks I trust Your Excellency will clearly perceive, that I am not actuated by any desire to retain Waitangi: (to me it is, and must ever be, a place of many associations pleasant & unpleasant,—and time was, when I could scarcely have borne the loss of it:) believe me, Sir, I only seek that which I conscientiously believe to be for the common good of the Colony....³

He included the following in his Petition,

That one of the Native Grantors—and perhaps the principal one of the original five—the Chief Puhara, (who was unfortunately slain in battle by Karaitiana and Renata in 1858,) though a steady supporter of the R. Catholic Religion, not only always advocated your Petitioner's remaining, but, with his last words to your Petitioner, (in the presence of Te Hapuku,) besought him never to give up or leave the same.

That of the four remaining Native Grantors, one, Te Waaka Te Kawatini, to your Petitioner's certain knowledge, is most averse to the said piece of Land being taken from your Petitioner: and, further, that your Petitioner has very good reasons, for believing, that another of the said four Grantors (Te Hira Te Ota) is still (as he ever has been) averse to such being done.—

That your Petitioner has learned from unquestionable authority that the Natives who severally addressed both Your Excellency and the Hon Mr. Fox, (et Te Pawhakaairo and Matahiwi,) on your recent visits to Hawke's Bay, concerning the said piece of Land, were Renata and Paora Kaiwhata, Natives having no real interest in the reversion of the said Land, not being original Grantors of the same, nor belonging to the Grantors' hapu or family....

That your petitioner was summoned on the 21st. June last, to appear in Court to answer an information (laid under the Native Land Purchase Ordinance of

1846,) charging him with being in occupation of Native Lands; That you Petitioner appeared on the 23rd of June before the Civil Commissioner, by whom your Petitioner was fined £5., (although, as your Petitioner believes, totally unsupported by evidence, and also upon illegal and unauthorized information,) and ordered forthwith to give up the said ten acres of Land at Te Awapuni to the Natives....

That your Petitioner however believes, from his long experience and knowledge of the Native character, and particularly from their present unsettled and unsatisfactory notions, that such a step as the destruction of any sanctioned Deed of Land, however small, formally and publicly granted to Her Majesty the Queen of England, would not be a wise one; and one assuredly to be followed by demands for similar concessions, wholly or in part of other Deeds of Land, transferred by them to the Crown....⁴

What were the rights and wrongs of this?

Colenso was right: Renata and Kaiwhata were the main protagonists for the government removing him and they had no proprietary interest in the land. So, however, was Karaitiana, who certainly was one of the original grantors.

The frankly dishonest role of Bishop William Williams and those of the Hawke's Bay landed gentry in the affair are covered in Bagnall & Petersen.⁵

What is interesting is that both sides extrapolated from the particular to the general and used "the common good" as their argument for their own (related but simply selfish) points of view. Renata and Karaitiana threatened that unless the state repossessed the land there could be no future respect by Maori for the rule of law. Colenso argued that if the land were repossessed Maori would have no future respect for legal transfers of other pieces of land.

In the end an almost palpably relieved government agreed to pay Colenso £350 for his "improvements" and he quit the land, having in the meantime enjoyed an opportunity to build his new house on the hill.

References

1. Fox W. Further papers relative to Native Affairs. Notes by the Hon. the Colonial Secretary during his visit to the Waikato, December, 1861. Appendix to the Journals of the House of Representatives, 1863 Session I, E-13. pp.10–11.
2. *Hawke's Bay Herald* 24 June 1862.
3. Colenso to Grey 17 July 1862. Archives Ref. No. IA1 242; Record 63/2384 in Colonial Secretary Record Book 244.
4. Colenso's petition to Grey, *ibid*.
5. Bagnall AG, Petersen CP 1949. *William Colenso, his life and journeys*. Reed, Wellington, pp.375–379.

Snippets from Papers Past

Hawke's Bay Herald 9 May 1879: Departing from the Port of Napier: Mrs Frankland met a Māori woman called Mrs Colenso on her way back to Wellington on the *Wanaka* (eColenso April 2014 p.13). Probably she was one of the "three natives". ►

May 18—Wanaka, s.s., for the South. Passengers: Mr Tempsey and three Miss Tempseys, Messrs Cole, Skelly, Frankland, Roberts, Mesdames Frankland, Scott, and three natives.

Mr W. Colenso has had the honor conferred upon him of F.R.S. There were fifteen Fellows to be elected out of sixty-five nominations, and Mr Colenso received a unanimous vote. There are only three Fellows of the Royal Society in New Zealand, and the town should be proud of possessing one of them.

◀ *Daily Telegraph*
31 July 1886

DT ►
7 October 1886

Cr. Cotton said the Roads Committee had endeavored to bring up a report as to the roads promised by Mr Colenso. The latter had asked them to wait till a bright, calm, genial day, when he was not busy, and that time apparently had not yet come. The information he had given was the result of a meeting with Mr Colenso in the street.—Cr. Graham thought the report was worse than none at all.—Cr. Cohen said the Committee had not forgotten the matter, but they were waiting for a fine day, when, in company with Mr Black, they would visit the locality.

POISONED BIRDS.

NOTICE is hereby given that Poison is being extensively laid in my Paddocks and Garden to destroy Small Birds.

WILLIAM COLENZO.

February 22nd, 1887.

◀ DT
22 February 1887

Colenso, Quasimodo, Keats, Kafka, mate kahi...

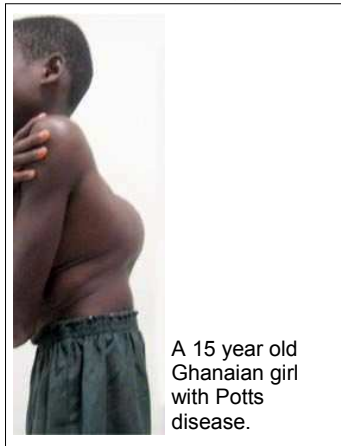
I. Pott's disease

William Colenso wrote in his Journal, 6 May 1852, at Waimarama:

I visited William Jowett Tahuarangi, another sick, or rather, infirm, communicant. This young man has long been severely afflicted with Rheumatism, and is rarely able to hobble about, even with the aid of a crutch. I have often conversed with him, and often tried what Medicine might do but with little success. His conversation has always been of a pleasing nature; and it is really wonderful to see how well he has borne his long & grievous affliction. I talked with him for a considerable time, and was again gratified in finding him still trusting in his Lord and Saviour; to whom, he said, he prayed night and day. He shewed me his back, the lower portion of which was curved considerably outwards; and said, his pains were becoming more severe. I promised to send him some soothing medicine from the Station, and wishing him A Dieu, left.

Tuberculosis of the spine is called Pott's disease. It causes crush fractures and nerve injury, often resulting in a scoliosis or other deformity of the spine, including "hunchback".

Pott's disease can of course be fatal. Even when the infection comes under control, the deformity remains unless the patient undergoes major orthopedic (the word actually means "straight children") surgery.



A 15 year old Ghanaian girl with Potts disease.

2. Consumption

Dr RSR Francis (*Te Ao Hou* December 1956) wrote of *mate kahi* (tuberculosis, consumption),

There is no evidence that tuberculosis existed amongst the Maoris before the pakeha arrived.... no ancient Maori bones have ever been found which showed any signs of infection by tuberculosis. We know the ancient Egyptians had tuberculosis because mummies have been found which showed T.B. of the bones; but nothing like this has ever been found here. I think we can safely say that Tuberculosis came with the Europeans and that it was not long before it affected the Maoris.

As early as 1827 Tuberculosis was beginning to be evident. In that year August Earle, of the U.S. ship "Beagle," was shocked at the ravages of tuberculosis

among young Maori women. By 1850 tuberculosis had become a real scourge, and so it remained for many years.

However, little was done to cope with the problem until 1900 when the Department of Health was set up. A further step forward was made when Dr (Maui) Pomare was made Health Officer for the Maoris. In his first report in 1902 he stressed the seriousness of tuberculosis amongst the Maoris and the need to take steps to control it. The steps he suggested were a better standard of living and better hygiene. These two points still remain an essential part of any programme to defeat tuberculosis.

We all know that tuberculosis was a heavy burden on the Maori people, but real statistical proof was lacking until 1920. In that year the figures for Maori deaths from tuberculosis were first available. The Maori death rate for tuberculosis was shown to be astonishingly high, well over 300 deaths per 100,000. The European death rate from T.B. was only one fifth of this, i.e., about 60 per 100,000.

We mentioned Colenso's finished, printed but never published te reo book *Happy Deaths* in the September 2013 *eColenso*. To an extent it might be regarded as a New Zealand heir to Daniel Defoe's *Journal of the Plague Year*, for—though his emphasis is on the cheerful and confident passage from this to the promised after-life of those who had faith—most of the Māori deaths recounted are premature, and most appear to have been from that slow but fatal nineteenth century NZ plague, pulmonary tuberculosis, known as consumption.

As with any toxic state, tuberculosis caused vivid dreams and even hallucinations, but it was also associated with a curious sense of wellbeing: "In tuberculosis... they (hallucinations) are often of an agreeable nature, corresponding to the euphoria which is so characteristic of this disease".¹

Among the many "explanations" for Joan of Arc's hearing voices is that of Dr. R.H. Ratnasuriya, a psychologist at the Bethlem Royal and Maudsley Hospital in London, who argued in the *Journal of the Royal Society of Medicine* that Joan of Arc suffered from a form of tuberculosis that can produce auditory hallucinations, thus explaining her "voices."

The Wellington Kafka scholar Barbara McKenzie makes a strong case for *The trial* being a series of vivid dreams about a TB hospital, symbolised as a courtroom, its hero "K" being Kafka himself—who died of tuberculosis.² As did Keats in Rome.

Colenso wrote of the death of a young Wairarapa woman, Margaretta Te Hiakai,

It will be seen that the following memoranda are entirely supplied by her Christian relations and friends,³

1. Parish E 1897. *Hallucinations and illusions: a study of the fallacies of perception*.

2. McKenzie B 2011. *Colour and light, illness and death: a new interpretation of Kafka's Der Proceß*. Peter Lang, Bern.

“Enon, Turanganui,⁴ Jany. 10, 1852.

“To Colenso, Minister,
dwelling at Waitangi.

“O Sir, greeting to thee; my love unto thee is great. O Sir, my sister is gone! for ever hidden from our eyes. Her words, however, are abiding here within our hearts. There has never been a woman, nor a man (among us), whose words may be compared with hers to us. Margaretta did not depart in ignorance; she died in the Faith. My sister began to be seriously unwell about Christmas, 1850; and she kept ailing & reclining continually until she died. On the 7th. of May, 1851, she had two remarkable dreams; in one of which she saw both thee & Mr. Hadfield administering the Lord’s Supper here at Enon. On the 28th. of July following, she had a still more remarkable dream, in which she saw thee again, in company with another and a strange Minister; you were both dressed gloriously, and she was not at first, but afterwards she also was beautifully dressed; and you placed her upon a rock which appeared above water, where she was safe. But we cannot now recollect all that she said and told us during her long illness. On the 11th. day of November last, she began to exhort and instruct us, and this she continued until the day on which she departed.—None of the Teachers (visiting her) knew of the day in which she should leave. On the 20th. day of November, she greatly desired to depart; in the early morning of that day, she said to Josiah (her husband), “My Lord hath come to me in this (past) night; I am now sitting on his right arm.” Josiah enquired, “Hath his right arm indeed been extended to thee?” She replied, “Yes.” Josiah again asked, “Hath thy Lord closely embraced thee to day?” She answered, “Yes: His strength has been imparted to me.” Josiah asked her, “What are thy thoughts towards this world?” She replied, “I greatly dislike this world.” Josiah said, “Art thou desirous of going?” She answered “Yes.” Upon which Josiah said, “Perhaps, then, Richard (the N. Teacher) had better be fetched to witness thy departure?” She said, “Yes: it is for Richard to decide respecting me (meaning, her saying of going today).” When Richard came, he entered the house, and looking at her, the tears streamed down his face: he wept greatly, and so did we all. At last Richard asked her, “Has thy Lord indeed come for thee?” She replied, “Yes: his hand has been (and is) stretched out towards me.” Richard said, “Art thou indeed going on this day?” She replied, “Yes: I have waited (only) for thee.” Richard said, “Go then, go indeed on this day: cease dwelling in this evil world.” Here Richard finished questioning her, and prayed the prayer for her departure; nevertheless she did not go on that day. After Richard had left, she said to Josiah and myself, “I quite understand (the manner of) Richard’s bidding (me) to go; (it is a) dismissing yet withholding.”³ She afterwards urged Josiah to pray for her departure; but Josiah would not consent; saying, “Remain; when it is daylight thou canst go.” She

3. WC: I intend (D.V.) to print this memo. forthwith, which will complete my little book of “Happy Deaths”—that of Caleb Te Hiaro being the last printed.

4. The Turanganui river flows NE into the swamp at the head of Lake Onoke in the southern Wairarapa. Enon (named after a biblical spring near Salem, Jordan where John baptised) must have been near Lake Ferry.

now lay quietly until daylight, when she requested to have some food given her. Some tea was brought, upon which she implored a blessing, but did not partake. She then asked Josiah to give her thy letter which Micah had brought her,⁶ taking it in her hand, she kissed thy name and her own name, and, on her finishing kissing your two names, she stretched forth her hand to me, and we shook hands, when she quietly departed away from this world.—O Sir, O Colenso, greeting to thee; O Sir, I am not able to write to thee (any more of) the words of Margaretta, owing to the great pain (grief) of my heart for my sister. Therefore this is all my word to thee.

From me, from thy loving friend, (signed) Daniel Te Iho.

Several further letters are appended to the account, all filled with the same aching sadness, translated by Colenso from te reo into “King James Version” English, as was his way—and that should be regarded as a mark of his deep respect for te reo, the language that he called beautiful, poetic and harmonious.⁷

In March 1850 Colenso would write in his Journal, of Masterton and ... that fine young woman, Amelia Raumatomato.... I had not even heard of her being ill, and I was now very much surprised in seeing her in the last stage of a consumption, so wasted, and so altered!—So very different from what she was when I last saw her!! By her side was her well-worn Testament. Sitting down I conversed with her, and found she had very properly given up all hopes of recovery, and was preparing for death.

and 5 months later,

... an affecting note from Te Kaikokirikiri (Masterton), from Joseph Te Pu, informing me of the death of not only his eldest daughter, Amelia, (whom I had left dying,) but, also, of his youngest daughter, Ellen! which finishes his family....

Elsewhere he wrote of the death of a child of the Hawke’s Bay Chief Tareha, Gave out nails for a coffin & tomb-fence for Tareha’s child; although they have again resuscitated the old atrocious story of my having *waiwāia* (i.e. inflicted my malediction upon) their wives and little ones; hence it is that they die!⁸

Whole whanau, whole hapu, wiped out, villages decimated. “Fine young men” and “fine young women” become wasted, exhausted shadows, fighting for breath.

The white man’s curse inflicted on Māori, indeed.

5. WC: Note. The original is here sympathetic & full of meaning:—as a bird or a kite, fastened by a string which detains it, soars away, but is soon brought back again.

6. WC: On his return from the annual Teachers’ School, the month before.

7. The Quakers used similar language in conversation. Colenso told Harding that he had, “known & valued the Quakers from my youth—I used when a youth to attend their meetings.” He may have been likening Christian Maori to Quakers.

8. Colenso Journal 22 April 1852.

Appendix to Journal, From Jany. 17, to May 11, 1850.

A tabular view of Deaths among the Natives, which took place at Wairarapa, and on the Coast South of Castle Point, during the 10 months ending March 20, 1850.

Place	Baptized			Commts.		Unbaptized but attending Sermons			Heathen			Papists			Gross total
	m.	w.	ch.	m.	w.	m.	w.	ch.	m.	w.	ch.	m.	w.	ch.	
Valley of Wairarapa	4	5	10	4	4	4	3	3	2	1	3	-	1	2	46
Villages on Coast	-	3	-	1	-	1	-	-	3	2	-	-	-	-	10
Total	4	8	10	5	4	5	3	3	5	3	3	-	1	2	56

Colenso thus, in his Journal to the Church Missionary Society, drew attention to the astonishing death rate in the southern part of his parish. Much more moving is the human face put on the figures by his list of names of those who had died, on a slip of paper inserted into his rough diary for the period (see next page).

Not all of those who died had found comfort in the Europeans' religion, despite the best attention of Native Teachers and Monitors appointed and trained by Colenso...

Copy (translated) of a letter from Isaac Watarau, a Monitor residing in the lower Wairarapa.—

December 24th, 1849

To the Awapuni, to Colenso, Minister.—

O my beloved friend greeting to thee, dwelling away there at thy place, thou and thy children & thy wife. O Sir, I am thinking of thee in my heart;—perhaps thou art returned from preaching the Gospel of our LORD at Taupo. O Sir, two people belonging to my place are dead; Sydney Kopeke, from Omoekau, and Timothy Kapo from the same village. I did not perceive any signs of the faith at their departure, not a word, nor a good sign, nor any thing else took place when they died. I am dark on account of the manner of death of those two men. O Sir, do not thou think, that I neglected working on any Sundays. They will no more see the light of this world.—Perhaps they allowed all their thoughts to run upon food and riches....

From me, from thy loving friend,
Isaac Watarau.

Deaths

Te Teina Patukuri
 Mere Kiroa
 Arapera Taiwanga
 Hirini Kopeke
 Timoti Kopo
 Te Houahua
 Hooperi te Poku
^{Hakera te Haretienga}
 Niwa
 Te Ahitanga
 Maraea matehinga
 Mere Mui
 Pipi te Ilihi
 Penelope
 Mireka te piki
 Moki Tautapa
 Porori ^{seaside}
 Koangi ^{Te Kuni}
 Te Kira ^{Kaka}
 Ani Kanara ^{Pakoko}
 Ngaive
 Maora
 Patoromu Haeata
 Manahi te Riri
 Hanchane

Te Horo
 Horiana Wa Rakau
 Te Matenga
 Morri
 Hipora Tanu
 Marereira
 Hokapa 2 ch. of
 Heperas 3 ch. Tin
^{Te Rakau} ch.
 Poiuri
 Mahamia (ata
 newborn c. of Matala Mai
 Ani Kanara Rave
 Elij Putaitai
 Pene (ch.)
 Rora (ch.)
 Mere Hara (Pikopo)
 Mikhora (ch.) (P.)
 — (ch.) (P.)
 Matakahungunu (ch.)
 Eru (ch.)
 Te Poho (ch.)
 (seaside)
 Poumanuka
 Te Hara Rumi
 Muiuaia
 Minions Kawaia
 Reta Hineatua
 Pipi Manaukaia
 Elij Rara Rai

Beauty and the Beast

Images of health and disease.

Charles Laughton as Quasimodo (bearing the “hunch” of Potts disease) and Maureen O’Hara as Esmeralda in *The Hunchback of Notre Dame*, 1939.



Those who tend the sick are always susceptible: Colenso’s diary, 4 December 1891...

Dr. Allen, Mr. Parkinson’s med. man & friend died today of consumption; he had been long ailing, & knew of his end being near.

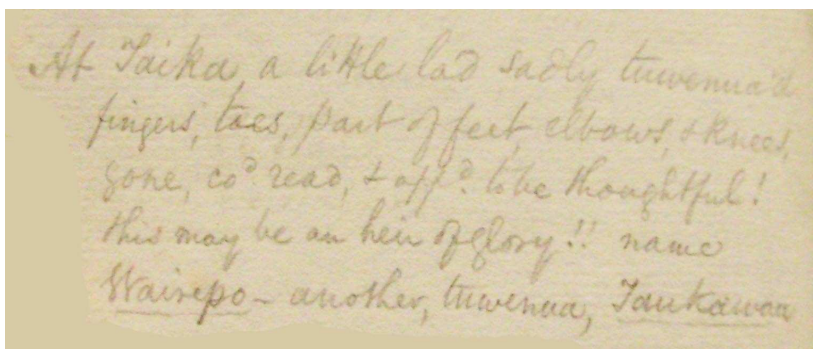
3. Scrofula & tuwhenua

Scrofula was tuberculosis of the lymph glands in the neck, (curable in Europe by the “Royal touch” and therefore known as “the King’s evil”), but the name was used pretty loosely for all sorts of conditions.

On 13 December 1839 Colenso wrote in his diary,

Returned to Taika... One poor lad is a deplorable object, having lost nearly the whole of his hands and feet through Scrofula; this lad could read well, having taught himself and appeared very shrewd.

In the Alexander Turnbull Library (MS-0588) is a notebook of Colenso’s with Northland entries 1839–1842. Among them is a note about that boy,

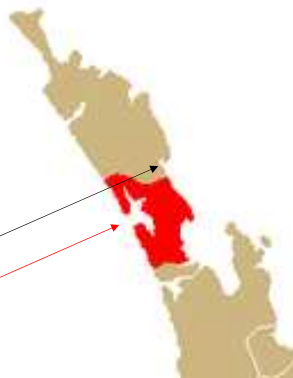
A photograph of a handwritten note on aged, yellowed paper. The handwriting is in cursive and reads: "At Taika a little lad sadly tuwenua'd fingers, toes, part of feet, elbows, & knees, gone, co^d read, & app^r to be thoughtful! this may be an heir of glory!! name Wairepo—another, tuwenua, Taikawau".

“At Taika, a little lad sadly tuwenua’d, fingers, toes, part of feet, elbows, & knee, gone, could read, & appeared to be thoughtful! this may be an heir of glory!! name *Wairepo*—another, tuwenua, *Taikawau*.”

Tuwhenua = leprosy.

Leprosy was perhaps present before the white man (a tradition disputed by Montgomerie JZ 1988. *J. Polynes. Soc.* 97: 115). It was called “ngerengare”, “tuwhenua” or “tuhawaiki”. It was said by the other tribes to have originated with the Ngati-Whatua tribe of Kaipara. The Ngati-Whatua have legends saying that leprosy came from the fatherland Hawaiki in its own canoe (hence “tuhawaiki”).

Taika was 6 miles south of Whangarei—very close to the Ngati Whatua homelands.



“A strange species of leprosy”

Dr AS Thomson (*The story of New Zealand*, 1859) was a Scottish surgeon-major of the 5th Regiment. He wrote (with an extraordinary lack of empathy),

Lepra gangrenosa, a strange species of leprosy, occasionally occurs among the New Zealanders. It is called Ngere ngere, or Tu Whenua, and commences with a scabby eruption over the skin; imperceptibly the eyelashes and beard fall off, not the hair on other parts; the skin assumes a pale colour, the eye-balls become prominent, the voice alters its tone, and the face swells. Although the sufferer eats and sleeps well, his friends soon detect the nature of the malady which afflicts him, from the horrid expression the face assumes. In about a year from the appearance of the eruption, a dry crack appears on the flexure of the last joint of some of the fingers or toes, the soft parts ulcerate by a dry process, the joint falls off, and the part heals. Each revolving year carries off by a similar process one or more joints. Nature conducts her amputations without pain, as if anxious to avoid aggravating the mental agony such a disease must produce; and death, the poor man's friend, comes to the sufferer's relief before all the fingers and toes have fallen off. It may be supposed that men beholding themselves, not figuratively but literally, dying by inches, would be miserable; but all the sufferers I have seen were cheerful and happy. The gift of a pipe or a fig of tobacco diffused a horrid expression of joy and thankfulness over their idiotic and satyr-like faces.

This dreadful malady, which was more prevalent twenty years ago than at present, is caused by a deficiency of proper nutriment, by filth, and a low social state. Commerce and civilisation have already introduced among the most remote tribes, where this leprosy is chiefly seen, a considerable amount of mental and bodily activity, and the use of shirts and other European articles of apparel has led to greater cleanliness; the consequence is, that this strange disease is now becoming rare, probably in twenty years more it will have become extinct.

Ann Chandler

It rained heavily during the evening of 24 August 1846 at Te Pakowai on the southern Hawke's Bay coast and Colenso, confined to his tent...

Sat and translated a brief memoir of Ann Chandler, a little Sunday School Scholar of A. Reed's chapel, London; she had died happy, and had been instrumental of good to her family.

He printed the te reo translation as a tract at his Waitangi press (*He Korero Tenei Mo Ani Kanara* 1847. 16mo. 5p. Illus. BIM334. W162. Three single sheets) and must have distributed it on his journeys, for on 8 April 1847, at Te Kaikokirikiri (Masterton), he heard this story, later written in te reo by Campbell Hawea, the Native Teacher, and translated by Colenso into King James Version English.

*Written at Te Kaikokirikiri village, by me,
by Campbell Hawea, the N. Teacher; April 11th 1847.*

A paper of remembrance concerning the Baptism of Ann Chandler Maitu, the little daughter of the great Chief Ngatuere.—

When the second Baptism of Adults was about to take place at Te Kaikokirikiri, the desire came into the heart of Ann Chandler Maitu, (who had heard thy little book about Ann Chandler of London,) and this was what she said to her father Ngatuere, when sitting together with the tribe.—“My parents, my ancestors, I am going to leave you, that I may be Baptized”.—Her father, astonished, exclaimed, “Daughter! No; I am not willing that thou shouldest go.” That little girl replied, again, “No, my father, I must go; I can [1847 Appendix p.3] not listen to thy word to hold me: for that portion of it is not good. Of what avail is it for thee to sit alone in unbelief, in the midst of a believing people? Thou art alone, being only one man. Now she and her father continued arguing about it for some time, at length, Ann Chandler said,—“I shall hold fast the Faith, henceforth, for ever, till my body dies.” Her father then said, “Yes, I consent to thy arguments, they are true. Go then unto the Truth. As for me, let me remain outside doing nothing, as a neutral party.” That little girl replied,—“Of what use is it to remain doing nothing? It would be far better to believe.” The father answered, “Go away; go; to be knocked about slave-like by the white-man

1. Ngatuere Tawhirimatea Tawhao, Ngati Kahungunu Wairarapa chief.
2. ie, tohunga.

and the Teacher.” Here ended their conversation at that time; and the father and Mother and the whole Tribe wept and mourned over her, because of her resolution to join the Believing people.

Her father afterwards brought her to be Baptized; and said she should be called Ann Chandler.

This Child is a girl of high rank among us.

To my Minister, to Colenso.

Ngatuere was not happy though:

Her father, Ngatuere, that proud Chief, got greatly enraged at my passing-by some of his near relations, and said his daughter should not be Baptized. Several others, too, were very much vexed;

On 10 April Colenso wrote in his journal,

During the morning, Ngatuere sent in his little daughter, and an hour or so afterwards a note, stating his wish to have her called Ani Kanara (Ann Chandler)! Another convincing proof of the good which that little tract has been the instrument of in the mighty hand of God.

Four years later, on 22 April 1851 Ngatuere

told me of the severe illness of his eldest daughter, Ani Kanara Maitu, whom I had Baptized at Te Kaikokirikiri. I went to see her, and found her ill of relapsed fever, &c.; and I feared, from the symptoms, that she would not recover.

On 27 March 1852

while we were quietly taking a little tea together in my tent, our peace was suddenly broken by the tumultuous arrival of the turbulent chief Ngatuere, and his Heathen party. Contrary to N. Zealand etiquette he came with his people to the little separate enclosure where my tent and Archdn. Hadfield’s hut stood, vowing loudly that he would not enter the pa until they had turned out Adam Wainu; an old man (formerly a Native priest of considerable notoriety,) who had come hither from his dwelling-place about 20 miles off as a Candidate for the Communion. This old man, whom I had Instructed and received today, is charged by Ngatuere with having effected the death of his eldest daughter (Ani Kanara Maitu), and some others of his tribe through his powerful maledictions!

Ani Kanara Rare died too (see p.14).

Just published

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Locating the real William Colenso: reviewing a thirty year research journey

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Locating the real
William Colenso

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Abstract

Purpose – The purpose of this paper is to demonstrate the importance of ongoing conversations between researchers and librarians. Without such conversations followed by the active purchasing of manuscripts, the important contributions of individual first settlers would likely remain untold. The research review that unfolds here is of one of New Zealand's significant first settlers, William Colenso (1811-1899). Yet, 30 years ago William Colenso was mostly regarded as a local rather than a national figure, renowned and ridiculed for his being dismissed from the Church Missionary Society for moral impropriety in 1852. By 2011, however, a conference dedicated to his life and work attracted both national and international scholars raising awareness and contributing unique knowledge about Colenso as missionary, printer, linguist, explorer, botanist, politician, author and inspector of schools. It is argued that such scholarship was enabled through the purposeful collecting of Colenso's papers over 30 years.

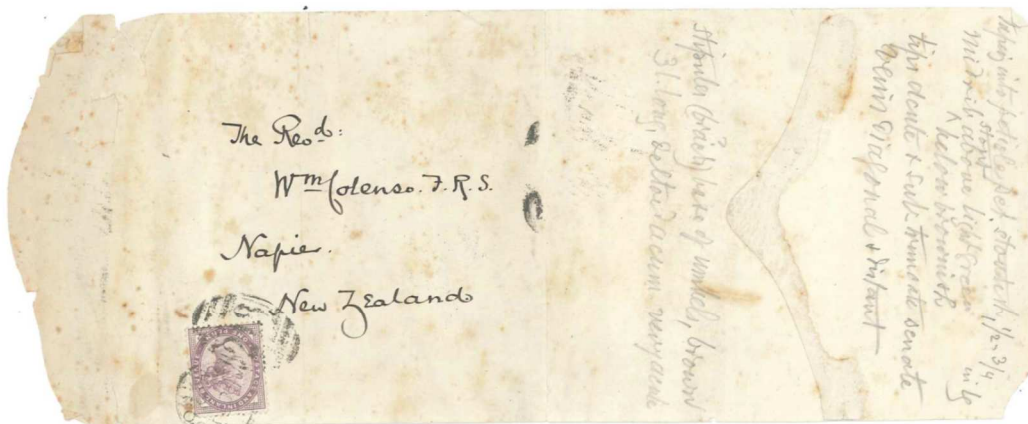
Design/methodology/approach – The historical analysis draws from original documents and published papers chronicling the role and the views of one of New Zealand's first inspector of schools. A self-reflective review approach will show how new knowledge can enhance earlier published works and provide opportunities for further analysis.

Findings – It will be demonstrated that as a result of ongoing conversations between librarians and researchers purposeful buying of archives and manuscripts have added fresh perspectives to the contributions William Colenso made to education in provincial New Zealand.

Originality/value – This work is perhaps the first critical re-reading and review of one's own scholarship undertaken across 30 years within New Zealand history of education. It offers unique self-reflections on the subject focus and analyses of it over time.

Keywords New Zealand, Inspector of schools, Provincial education, William Colenso

Paper type General review



Who was Colenso's Conway correspondent?

Among the Colensoana auctioned at Bethunes and kindly photographed by Francis McWhannell in 2012 were a number of jottings in Colenso's hand on scraps of paper, including opened-out envelopes.

Three such scraps were envelopes from the UK in the same hand; all were sent from Conway (now Conwy) in north Wales. The dates of the Conway franking on two are August and September 1888.

I can find no reference in the extant Colenso papers to a correspondent in Conway. The only entry that might even possibly match is in a letter to David Balfour dated 14 August 1888, about his recently published Presidential Address— "I have received... some A.I. letters—one in particular from a gentleman high in office, many years in N.Z. and a countryman of yours, which came to hand on Saturday last. He had sat up all night (or till late) to read it, & so thoroughly approved it, that he writes for 25 copies (from my bookseller) to send to friends (of his) at Home & in America—will forward chq."

Was this the Conway correspondent? whether or not, who *was* the Conway correspondent?