

COLENZO

The e-organ of the Colenso Society Inc.—dedicated to making known the life and work of the Reverend William Colenso—
“one of the first and greatest of those who hold before us an
image of this amalgam of land and living things we call
New Zealand” (Leicester Kyle).

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Guilty conscience?

Colenso's son Wiremu was born on 29 May 1851, so Ripeka conceived in late August 1850. By 16 November Colenso would have realised that she was pregnant and that (as my old Professor of Obstetrics used to say) "the truth will out". On that day he limped into Patangata, his hip sore from having fallen from his mule. Here is his journal for the Church Missionary Society...

16 (November 1850). ... At night, Micah, the N. Teacher, briefly informed me, of a sad case of adultery having been only last night discovered; the parties, Wiremu Pupora and Martha, the wife of the Monitor Paul Nikahere, both Communicants. W. Pupora had been already once suspended upon a similar transgression, and had been strongly suspected for some time past. The ancient, white-headed (and, formerly,) Native priest, Melchizedeck Te Motu, kept pathetically expressing his sorrow for my fall;¹ and remained sitting in my tent door till a late hour.

17th. LORD'S-day. This morning I held Divine Service, preaching from Luke xvii. 22;² congn. 121. At noon, I conducted School, present, *readers*, m. 26, w. 13, ch. 8; *Catechism classes*, m. 26, w. 25, ch. 16 = 114. At Evening Service I Baptized a Child, & preached from 1 Tim. vi. 12.³

18. Read Morning Prayers & held School. After breakfast we proceeded to hear this sad case of adultery;⁴—this I was obliged to do, as it had not yet been enquired into, and the greater part of the Natives were well-nigh ready to burst with impatience and resentment. I would, however, very much rather been engaged with my Catechumens, who were here quietly waiting; some of whom, too, had come several miles to be further instructed and examined. This disagreeable affair (with some other though less heinous matters) occupied us till near sunset. It was a very foul case, and, to me, a very disheartening circumstance; still there were a few things of a pleasing nature, which, though small in themselves, shone the brighter in the deep deep gloom. In particular I noticed, the calm and subdued manner of

1. The word "fall" refers to the literal fall from his mule, though at first reading it appears to apply to his figurative "fall from grace".

2. Luke 17: 22–25 "And he said to the disciples, The days will come, when you shall desire to see one of the days of the Son of man, and you shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation." Was Colenso foreseeing his own rejection?

3. 1 Timothy 6: 12 "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

4. Colenso reported this case in far greater depth than was his usual practice, using stronger language than usual ("foul" case, "deep deep" gloom).

the injured husband (Paul), when publicly relating his long and unadorned tale; and his reasoning internally with himself on his sitting over the adulterer, (whom he saw stealing away from his (Paul's) house in the darkness of the night, and pursued, and found, stretched flat on the ground, endeavouring to hide his face,)—he reasoned thus:—“Shall I kill this man or not? shall I call my eldest brother (the principal chief of the village) or not? If he comes he will kill him; because, they had a severe falling-out a short time back, and their hearts are still sore;—and, then, what will the church say? what will our Minister say? &c., &c.” I also, noticed, that no one rose to defend either of the offenders, not even their near relatives; quite a *new* feature among the New Zealanders. At last, it was asked, what should be done to them? Some proposed, to follow my old rule, and to burn a portion of their clothing. This, however, I spoke against; as, *now* that they had got plenty of clothing, they would not feel that mode of dealing, and would be sure to be gainers thereby, because their relations would each give them a garment when they should come to condole with them. Some proposed flogging; on which I remarked, If you do so you must flog *both*; and, also, be prepared to execute a similar judgment hereafter, irrespective of persons, for similar crimes;⁵ so this, too, was abandoned. The Chiefs now called upon me to say, what should be done; for some time I refused to advise;⁶ at last, I said,—“Shave their heads, or clip them closely, and turn them out of the village to the wood; one on this side of the river, & one on that, until their hair is grown.” Hubert Weas, one of the principals of the Tribe & an elderly man, immediately ran off for a pair of scissors to commence operation; while others opposed their being either shaved or shorn—a bald head being a particularly hateful thing, and an object of ridicule to a N. Zealander. Awaiting my time, I again rose, and addressing the pair in an affectionate tone,⁷ I called them to repentance, and desired them to go to their respective houses and cut off their own hair, & then to retire to two woods, each about a mile from the village in opposite directions, and there to dwell until they should be restored. To which they assented directly, and, rising, proceeded immediately to do so. During this long day's business, I had ample opportunities of *again* speaking to the Xn. Natives upon their besetting sins—and which, I trust, I availed myself of.⁸ I pointed out to Wiremu Tipuna (the eldest), to Micah Iwikatea (the second), and to Paul Nikahere (the third brother), and, *to all*, the error of their ways—their *excessive worldliness*; and that this was, in a great measure, the fruitful root of all their many errors. And, I think, I shewed them, that they broke the Commandments of God in so doing, as surely as W. Pupora and Martha, on whom they were now sitting in judgment.⁹ I

5. “...be prepared to execute a similar judgment hereafter, irrespective of persons, for similar crimes” must refer to himself.

6. “...for some time I refused to advise”. One can understand that; he might well have been speechless!

7. He had never admitted to using “an affectionate tone” when addressing adulterers before.

8. “I had ample opportunities of again speaking to the Christian Natives upon their besetting sins—and which, I trust, I availed myself of.” He means he availed himself of the opportunity, not the sins, but it's a nicely placed clause, creating the *double entendre*.

9. For “W. Pupora and Martha” read “W. Colenso and Ripeka”.

observed, that some of them felt my words much. Another young man, a communicant, I put down from his class in the School, for a month, for beating his wife and tearing her face with his nails. Held Evening Service, preaching from 2 Tim. i. 3— “*GOD—whom I serve with a pure conscience.*”¹⁰ Spent the night with my natives about my tent, all of whom often & loudly exclaimed, that they never should have *settled* the matter themselves; which I, knowing them well, fully believe.¹¹

10. “GOD—whom I serve with a pure conscience”? Yeah right.

11. He is saying, “I may soon be found guilty myself, but despite a perceived conflict of interest I am still capable of settling these issues for others.”



A phrasebook for a Māoriland traveller?

Colenso left Paihia on 1 January 1838, the start of his first East Coast Journey. He had been three years in New Zealand, had explored much of the land north of Whangarei but had never been out of Northland. He was to see Tauranga, Waihi, Hick’s Bay, East Cape, Tokomaru, Turanga (Gisborne), sailing back via Maraetai to reach home in Paihia midfebruary.

At the back of the rough diary of this journey are pencil notes in the form of a Māori vocabulary and phrase book. They are undated, and some entries have placenames beside them suggesting a local dialect—others have explanations in Māori, with some at least of which he was clearly already familiar.

It is just the sort of aide memoire a tyro traveller would take with him into a foreign land.

Phrase books go back to Caxton.

“William Caxton established the first English printing press in 1476 and published nearly eighty books. With few English prose works available, he himself translated many of the works he published. One of these was Dialogues in French and English, first published in England about 1483, but adapted from a 14th century book of dialogues in French and Flemish.... Many of Caxton's phrases deal with trades, crafts, and professions. The content and layout are very similar to modern phrase books.”¹

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1. Watkin S. Phrase Books, or, As Brisky as a Body Louse.
<http://www.amorgos.freemove.co.uk/Phrase%20books.htm>.

e.g. "How every man ought grete othir ...
 "Felawe or frende, Ye be welcome."
 "Where haue ye ben so longe? I haue not seen you in longe tyme."
 "I haue ben longe out of the contre."
 "In what contre?"
 "Syre, that shold be Overmoche for to telle."

And when dealing with accommodation...

"May I haue A bedde here withinne? May I here be logged?"
 "Ye, well and clenly."
 "Is there to ete here within?"
 "Ye, ynough, god be thanked."
 "Ienette, lyghte the candell; and lede them ther aboue in the solere tofore;
 and bere them hoot water for to wasshe their feet;"

The phrase book reached its peak in coming to the aid of the eighteenth century European traveller. In Maoriland Colenso had to write his own, and his concern for communication with the East Coast people was somewhat more basic even than the traveller in Caxton's Europe....

Raupeti—solanum
 noko—stern (of a boat)
 wakaporauro
 puooho—afraid?
 ripi—cut
 wehe—fear, afraid?
 mamae wetawetau—my pain is lessened
 Kei hina, kei aha, papa?
 mokehau—pipe stone Rotorua
 kokoma—a meal, small feast. ?
 kuraruraru—toku ngakau
 wakaronghia
 Ehara au ate taringa ot i kota

kokotai—a plant do

Hopohopo—hepohepo perplexed
 waereta—gladsome
 kotipo—red fleshed potato
 ruwenua—earthquake
 kuraruraru—pouri

he kuraruraru no te ngakau

hamumu

kahore ahau i humamu atu
 kahore ahau i ki atu

ru

totare

kaua tou ringa i totoro ki roto kit e ka'we
 moki—a fish—beak & black?

mohoa—a single one—the survivor
 as—he mohoa ahau, kahore oku hoa,
 kahore aku tamariki
 or single—as
 he mohoa to tatou kaipuke
 Kua haoa te kupenga kit e moana, kua mate te ngohi.
 tou miki)
 tou rehe) os sacrum?—when drawn up tight in trousers
 Ko tetahi o ona ringaringa ka ‘wit ia ki tou kopu—
 speaking of a hei pounamu.
 Tuhua imua—curious story
 wakahirere—large axe green jade formerly used.
 buried—walked etc.
 Pe—a fig tobacco.
 He aha i ou ngutu—what is the matter with your lips?

Ngatihau—Maunga tapu
 Ngaihiranga—Tauranga Papa Otumoetai
 Ngatiporo—Warehaka ika
 Ngatikahununu—Mahia
 Ngatitu’waretowa—Taupo
 Ngatipehi)
 Ngatiwakaue) Rotorua
 Tuhorangi. Ngatiawa—Wakatane.

mirohia kit e muka—bind round
 poporo—convolvulus (Waihi)
 kokotai—a plant
 taiinu—mesybranth
 totara—jointed samphic (?)
 kakahi—fresh water pipi—Rotorua
 ko te tira maua tenei atu
 konei ‘wanu mutu ra ano
 Ka. emi ta kowaki
 Kahorahorakia
 Ka. orea te tuaka, back veins of leaf.
 pupua. tamaraua—the shellfish of Waihi,
 kuakua—triangular pipi.
 pinau—a kind of toetoe
 turikakoa—trailing bent grass
 kakaro
 ko te pa kakaro tenei, ko Haewenua.
 E toru tanga o taku ka inga ka neho atu apope
 Paoho kau ki hea ranei?
 No nga taputapu kai pahutuhutu
 karoro—shellfish
 makawa—indurated sand
 ‘warangi—a fragrant shrub
 titoki—a tree—the berry—oil.

tawekeweke—	thistle, long-leaved.
re'wa—	ngenge—knee no strength.
manukanuka—	remembering.
e kore taua kainga e kitea e te Kino.	
e kore hoki e peia te tangata o reira	
Tera ano he titorenga o Ngapuhi.	
	wakapono ana
a ka mate haere ana tenei taonga i a ia	
ma te wakapono ka kite ate orange i tenei ao.	
aua e kongia—	do not place ko before a word
kori	
kohukohu—	wakarerea te kohukohu.
rekareka	S. Dear, nice.
	he tangata rekareka.
Hei te wakamataurainga o tenei me aka kitea ano te pai.	
patai	to interrogate. a question? S
	to pakeha e patai ana
paku)	
pakupaku)	small S
nono	an insect; small fly
'weto	small, very small.
korerawa	smallest possible
kuhukuhu	pig
upokohue	small whale
paikea	(fish, not eaten?)
ngutukura	a whale
heiheihe	
puketea	a tree, a plant
	the everlasting
mimiha	a whale
timakoa	shark
takou	kokoe ?
ori	a storm, gale S
(Kua paraihetia ana	waewae. Mr. Stack)
'wai	to follow after
awe	soon
	kia awe te inoi
tipuna	
kanake	behind
	a kore e kanake mai
Toki atu werowero	tia atu
Ta'wai	a tree
werorua	a fork ?
ka porenga te kea	
kea	saliva, tripe aha
potakia te karu	
pai hea)	(what may be compassed
pai tahi)	girth of a tree (with the arms
pepe	kia p. te haere

punui)	
apiapi)	kia p. te haere
maniania)		
poreanea)		turituri
		Wakahoki koutou ka mate m. i te porearea
wakatohiku		kaua tetahi e w. atu ki muri
ka kata te tai		flowing
tata)	
putake)	stalk of plant S.
More		root as turnip
kaharoa a net		
taruke		a lobster basket or net
uatini		a fish
kopuatotara		a fish not eaten
mangapounamu		a black shark
nohu		a sea porcupine
kohe		a tree
kohekohe		a tree
koheriki		a tree
putuputu		to sit close
toatoa—a tree—		lancewood
pina		kia p. te haere
wawa		to walk at distance from each other.
wakarai		raw
potaitaka		to go round & round ?
tou		tonu
kaionge—tia		
reti		a boat obsolete
		e toru tahi nga r. i tapoko kit e awa nui
e kore e aro mai—		turn, listen
Parerua		
matangata mu-iwai		
ataata pupu korua		
toiotoi)	
ngaruru)	a shellfish, that large nearly pupu.
piritoka		a limpet
mako		a shrub
kakara		a shell
kokoromuka		veronica
puketea		a plant
everlasting		
tuteure		a shell
tatera—teterere—		shelf.
poroporo		kokoko
tairaki		a tua tua
pinaketere		a small plant
tukemata		eyebrow
kopakopa		a plantain

pukupuku	geranium		
kamoa	eyelash		
rewa	eyelid		
konui	thumb	tokonui	
koroa	1		
mapere	2nd.		
manoa	3rd.		
toiti	4		
tuke	elbow		
pakehiwi	shoulder		
takau	calf of leg		
pahau	beard		
tiketike)		
tipuaki) top of head		
kopako	back of do.		
a	collarbone	paewai	he a ano te kaki
poho	rai		
papakora	a small trailing plant		
wakataramatia te waka ki waho			
tia i ia)		
tia ia) stick a post in ground.		
oki	to struggle	e oki an ate	ngakau kit e kino
rato	to serve, distribute		
‘weuri	deep as water		
pikoko	tui		
torohuka	he ngohu t.		
kuemi	kia kuami mai nga t.		
powatu	stone	S	
kokihi	shrub	no berries	
tumatakuru	thorn	Mr. Busby	
hihere			
parakau	pononga		
weniweni			
wenewene	hue maori	pea?	enq. of Turanga
kahore ngei i ahau			
kerekere			
akiaki	e a. ma i ana		
papa	te rangi papa.	hot, sultry.	
punehunehu	a moth		
he ara kauanga wai	kore	without wading	
mamao	distance	great way off	
wakahihitanga			
he pitonga iti tenei			
nehe or nihi	an old man?		
manaaki	desire		
kahore he pakeha ke konei hei manaaki			

JD Hooker's first impressions of Paihia

—extracted from his journal.

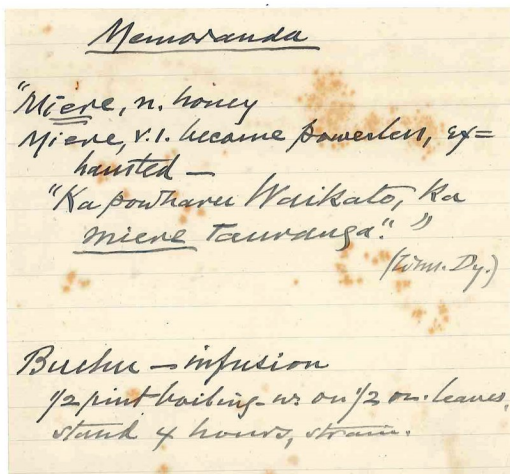
Turning sharp round a rocky point after a mile's walk we suddenly opened Paihia Bay and were much struck by the beauty of the spot. Above a long sandy beach on which a long surf was rolling in a beautiful curve of about $\frac{1}{4}$ mile round were some pretty white and brick cottages fenced in with gardens and a long, low wooden breakwater opposite the water and backed by some swelling wooded hills and valleys; the spot was retired in the extreme and shut out from all publicity. Several neatly and well dressed clean natives were at work in the gardens, while other healthy and strong young men were launching a boat. Some little English girls (with long tails like Morleena Kenwigs*) were playing about one of the doors and altogether the place wore an air of English neatness and comfort that was pleasing in the extreme, while the long canoes and black faces added interest & gave a foreign aspect to the scene. Asking for Mr. Collensos from an intelligent native we were directed to a square brick one-storied cottage with a high roof in which was the printing establishment as well as the owners dwelling. Entering the printing establishment I was surprised to find how complete all the arrangements were, they seemed all very busy and the sheets of native language well struck off and ready to be dried emitted a smell strongly reminding me of the time when in going backwards and forwards to School I was wont to act as printers devil to my Father. In the sitting room was a portrait of poor Allan Cunningham and a pretty Zinc tree in a bottle, as also some of my Father's botanical works on a table. Mr. Collenso received us very kindly and talked of some fine collections he had sent home and of the gratification their immediate acknowledgment gave him from Glasgow and also of Bidwell and Lady Franklin's visit. The difficulty now in going about the country arises from the scarcity of natives who being few in number are monopolized by the British at Koradika, where their intercourse is not improving to the blacks. Any part of the country may now be travelled over with safety, the Natives invariably inoffensive. They never steal from the Missionaries who fear none here but a depraved set of runaways and the outcasts of Sydney. Of shells Mr. Collenso has 150 species with many insects and minerals. In his little garden I saw the *Corenocarpus*—*Clianthus puniceus*, *Thelymitra Forsteri* a little *Celmisia* from the Southward. The *Phormium tenax*, a curious fan-shaped variety of it with striped leaves like gardener's garters and a new species of the same genus.—Some double sweet Violets pleased me beyond anything not having seen the flowers since leaving home. Some natives here wanted up shaking hands all round, smiling good-naturedly and seeming very well satisfied with themselves and others. From his house we went to look at the church, a very neat, low, square, white-washed building with benches, clean wood floor, pulpit and organ complete; it is generally well filled with about 100 natives who attend English service in the morning and Native in the afternoon.

* "... Miss Morleena Kenwigs, regarding whose uncommon Christian name it may be here remarked that it had been invented and composed by Mrs. Kenwigs previous to her first lying-in, for the special distinction of her eldest child, in case it should prove a daughter." (*Nicholas Nickleby* was Dickens' third novel, originally published as a serial from 1838 to 1839; the *Erebus & Terror* left England in the autumn of 1839, when everybody was talking about it).—Ed.

Another ephemera....

Among the Colenso ephemerae auctioned at Bethunes last year was this memorandum, on the same paper and in the same lot as the 1895 ephemerae discussed in the August 2013 *eColenso*.

The first item notes the adoption into te reo Māori of the French word *mièle*, honey, perhaps from Roman Catholic missionaries. Colenso often railed against Papists, but also against the adoption of loan words into what he regarded as a mellifluous and noble old language. Today Māori has both *mīere* and *honi* for honey – e.g. *whare mīere* – the Beehive.



The second item raises a couple of interesting questions.

It notes a method of preparing an infusion of the African herb “buchu”. ***Did his cousin send it from Natal?*** John William Colenso had died in 1883.

Here are extracts from an 1869 account of that herb and its uses (from *The Physiomedical Dispensary* by William Cook, M.D., 1869 at <http://medherb.com/cook/cook.pdf>).

A native of the Cape of Good Hope, where it grows abundantly as a shrub two to three feet high.... A knowledge of the medicinal qualities of these leaves was obtained from the Hottentots. They are a mild and rather diffusive stimulant, exerting also a relaxing nervine action, and leaving behind a gently toned condition. Their power is expended chiefly upon the bladder and its appendages; but it influences the mucous membrane of the stomach and of the uterine organs. A cold strong preparation increases the flow of urine; a weaker and warm preparation promotes gentle diaphoresis. Its action on the urinary organs is most favorable in chronic catarrh of the bladder; in subcongested conditions of the prostate, with gummy discharges and aching through the penis; and in recent gleet or old gonorrhea. It is also of service in those forms of spermatorrhea where the seminal discharges are thin, and a feeling of impotence is invading the parts. It relieves the aching and uneasiness attendant upon all these cases; and diminishes the mucous secretion.... Among difficulties where it will occasionally give relief, may be named inability to retain urine in consequence of a congested prostate; in which malady it is an excellent addition to the peach leaves.... It makes a serviceable adjunct to emulsion of copaiba, in chronic gonorrhea.... Pharmaceutical preparations... *Infusion*. Bruised buchu, half an ounce; distilled water, ten fluid ounces. Pour on the water very hot, and infuse in a covered vessel for an hour. Dose, one to two fluid ounces, every six or four hours.

Was Colenso self-medicating with buchu?

A Wedding Feast

—from Colenso's journal, March 1851

14.... Natives assembling from all parts to celebrate the approaching marriage.

15 This morning, immediately after breakfast, I married the 2 young couples, for which so much preparation has been making. Nearly 300 Natives were present, among whom were all the principal Chiefs of the surrounding country. At the conclusion of the ceremony I delivered a discourse, in which I again earnestly besought them to cast away entirely their evil manner of betrothing and coercing their children; to which they listened attentively. Returning to the Station, I was engaged in giving out medicine; and, at 2 p.m., I was fetched, to go to the *pa*, to see the enormous pile of food which had been collected and prepared. Taking Noah and some others with me we went thither, & found the feast heaped up in the area of the *pa*, & well furnished with hungry though cheerful guests, who swarmed expectingly like bees about a hive. In addition to the ordinary New Zealand fare, of potatoes (both common & sweet), eels, pork, melons, and bread both baked and boiled, there were, bags of flour, and sugar, and tea! Of the latter beverage, a great quantity had been prepared, in both English and N. Zealand fashion: here, on the one side, 16 new bright black iron teakettles with their burnished brass-knobbed lids formed a goodly row; while, there, on the other, a 20-foot canoe, full to the brim, steamed invitingly! By the time the Chiefs had finished the major division of the whole;—a matter neither small nor easy, requiring much care and consideration, as every sub-tribe and family must be duly remembered, and their heads publicly called upon, even though not present, often accompanied by much shouting forth of the names of their ancestors, (leaving the *minor* distribution to those whose names had been rehearsed over the food,)—the assembly had begun to manifest symptoms of impatience; and the canoe of tea, which had caused so much wondrous talk, had cooled down so as to become drinkable. All being ready, and the party to whom the canoe had fallen having closely packed themselves on both its sides, I stood at its head & asked a blessing; when presently 50 mouths stooped, after the fashion of Gideon's disbanded army, and, with much zest, proved the sweetness of the dark desirable liquor upon which their eyes & hearts had so long been tantalizingly set....

Colenso, Dieffenbach and the Giant weta



In 1880 Colenso described what he considered an undescribed species of giant weta, which he called *Hemideina gigantea*. He had found it “In a small low wood behind Paihia, Bay of Islands; 1839” and remarked (much later, in 1880),

It is a very fine and handsome insect.

It has a little semi-public history, which may be here very briefly given. It has been seen and admired by Dr. Dieffenbach, Dr. Sir Joseph Hooker (and the other officers of that Antarctic expedition). Dr. Sinclair, Lady Franklin, the several early French and American naturalists who had visited New Zealand, etc. etc.

It was long supposed (from the publication of Dr. Dieffenbach's work on New Zealand in 1843) to be identical with *Deinacrida heteracantha* of that work (vol. ii. p. 180 *sic*), and, if so, should have been the type (being the old original specimen); but a close examination of late years served to show their respective and great differences. This specimen remained packed up in the box in which it was brought away from the Bay of Islands, from 1843 to 1864 ! It was, however, exhibited at the New Zealand Exhibition at Dunedin in 1865, as *Deinacrida gigantea*, Col.; and although it has been now forty-two years in spirits, its colours are unaltered. [1]

That specimen is now in the Auckland Museum (see next page) and the species is now, again, regarded as identical with *Deinacrida heteracantha*.

Colenso's remark (“It... should have been the type” of Dieffenbach's species) suggests it was the first Dieffenbach saw, but *D. heteracantha* was described by White in 1842 [2, 3], from specimens whose body were 2 and 2¼ inches long (Colenso wrote of his, “body without appendages 4 inches long, and very bulky”), sent to the British Museum by Dieffenbach and Andrew Sinclair (Colenso's never left NZ).

But this remark does betray his view that Dieffenbach's did not recognise Colenso's contribution to his work. Dieffenbach had boarded with a Mr. Tibby in what had been Baker's house next door to Colenso in the summer of 1840–1841. Colenso wrote in 1878 (of a moth)...

Dr. Dieffenbach saw the moth I had raised from the larvæ referred to... at my house in the Bay of Islands, where he was a frequent visitor during his stay there in the summer of 1840–1841; and from me the doctor obtained not a few specimens and much information (like many other visitors of that early period), which, however, he never acknowledged [4].

... and in 1879...

I may here mention Dr. E. Dieffenbach, the Naturalist to the New Zealand Company. This gentleman was here in the years 1839-1841, and I had the pleasure of being acquainted with him while he stayed in the Bay of Islands, where, for some time, he



Colenso's giant weta

Photo, Auckland War Memorial Museum: accession number AMNZ21862.

lived next door to me. He saw and “overhauled” all my specimens (even then rich in shells, and insects, and ferns, and in geological samples) [5]....

... and in 1885 (of a tuatara)...

... I was the first to point out this curious novelty; and this I did first to Dr. Dieffenbach (in 1841), from my living specimen, which I had and kept alive for several months.... Dr. Dieffenbach, also, having at that time received from me the very specimen which Dr. Günther has stated in his admirable Memoir as being the first one taken to England, and deposited by Dr. Dieffenbach in the British Museum. (This is extracted by Dr. Günther from Dr. Dieffenbach’s early work on New Zealand, vol. ii., p. 205, in which work, however, my quondam friend omitted to mention how and when he received it, as well as several other similar matters relating to specimens of New Zealand natural history, the Maori language, customs, etc., etc. ...) [6].

Bagnall and Petersen note of Dieffenbach’s *Travels in New Zealand* (1843),

Colenso’s opinion of portions of this work are eloquently if tersely expressed in the marginal annotations made by him in his copy of the book. In several places he points out that Dieffenbach’s statements are based on information obtained from him, while in numerous others he expresses his feelings in the comments “stuff” and “liar”. [7]



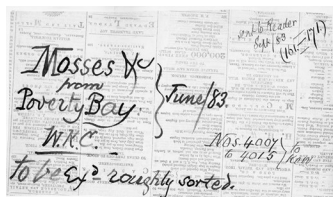
Image from <http://socialmediaseo.net/2011/12/02/giant-weta-insect-pictures-the-worlds-biggest-insect-eats-carrots/>

Auckland Museum entomologist John Early emailed, “The museum acquired the specimen in 1931 as part of a collection of natural history objects purchased from a Mr W. Hill of Napier. It has had a bit of history since coming to the museum. Before Auckland Museum had an entomologist on staff a Mr Wilfrid Hemingway acted as honorary entomologist from 1937 probably until his death in 1943. He was a businessman who had his own personal insect collection

from all over the world and when he died it came to the museum. This weta was discovered amongst it. It seems that Hemingway took a shine to it and took it home from the museum when he had bona fide access and the museum was completely unaware of its temporary sojourn at Hemingway's house. This explains the largest of the labels that accompany the specimen where the words 'labelled thus in Hemingway collection EGT' were written by EG Turbott, the museum's zoologist at the time. John Salmon examined the weta and concluded that it was Colenso's type – see p134 of his publication 'A revision of the New Zealand wetas' *Dominion Museum Records in Entomology* Vol 1, No 8 (1950): 121-177."

The other two labels look like Colenso's hand (*cf.* that at right), but the Museum has records of their having been written by John Salmon.

The Museum acquired the weta in 1931, the Napier earthquake year, from a "W. Hill" who may have been the Napier publisher, insurance broker and bad poet William Frederick Hill (apparently unrelated to Henry Hill). He wrote *Napier, New Zealand: the city beautiful* and some doggerel verses, after the earthquake.



Acknowledgements

I am grateful to John Early and Kay Morris Matthews for help with this paper.

References

1. Colenso W. 1880. On some new and undescribed New Zealand insects.... *Trans. N.Z. I.* 14: 278.
2. White A. 1842. Description of an Orthopterous Insect and two New Species of Crustacea from New Zealand in the collection of the British Museum. In: *The Zoological Miscellany* II, J.E. Gray (ed.), London, p.78: "DEINACRIDA *heteracantha*, n.s.... (description follows)... Inhabits New Zealand; Dr Dieffenbach.... The length of the only specimen I have seen, measuring from the forehead to the end of the abdomen exclusive of appendages, is 2¼ inches...."
3. Dieffenbach E 1843. *Travels in New Zealand*. p.280.
4. Colenso W 1878. Notes on the metamorphosis of one of our largest Moths—*Dasypodia selenophora*. *Trans. N.Z. I.* 11: 300-304.
5. Colenso W 1879. On the Moa. *Trans. N.Z. I.* 12: 63-108.
6. Colenso W 1885. Notes on the Bones of a Species of Sphenodon, (*S. diversum*, Col.,) apparently distinct from the Species already known. *Trans. N.Z. I.* 18: 118-123.
7. Bagnall AG & Petersen GC 1948. *William Colenso*. Reed, Wellington, p. 102n.



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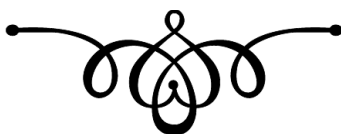
Please forward to anyone who may be interested.

The editor invites contributions on Rev. William Colenso FLS FRS.

Such contributions should be emailed to Ian St George, istge@yahoo.co.nz.

The cover of this issue is based on an advertisement in the papers of Colenso's time.

Steedman's powders contained Calomel, mercurous chloride, a cumulative poison.



Colenso's calabash



This *hue* (gourd) is in the Economic Botany collection at Kew.

It arrived at Kew on 2 December 1853 along with a large collection of plants and other specimens (numbered 3939 to 6190) sent by William Colenso with a letter dated 31 January 1853.

Curiously the gourd was not listed nor is it mentioned in the letter, but Colenso usually sent a paper slip with notes to accompany each specimen.

Here Colenso's note has been transcribed at Kew: "Ornamented Calabash (Gourd). This is one of the smaller calabashes of the New Zealanders, - on it is etched a correct delineation of the 'human face' (not divine) but, a la Nouvelle Zeelande, tattooed. The hole in the neck of the gourd is just about the roots of hair over the forehead. These ornamented Calabashes are now getting very scarce, I have had this many years. WC".

When Colenso referred to these small calabashes it was always in the context of using them to contain liquid...

... another chief fetched a calabash of water from the lake.

... the spring where I could fill my empty and dry calabash.

... giving drink from his calabash.... drank from his calabash....

... small calabashes for the purpose of holding liquids, such as oil, ink, &c.

... neither would they eat a meal in a house, nor touch a calabash of water in drinking.

The Hue, or gourd, (a species of *Cucurbitæ*), gave useful Calabashes, and vessels of several kinds and sizes, from a gill to three gallons, for many purposes.

For water vessels they commonly used the hard and fully ripened rind of the cultivated gourd, hue, which sometimes attained to a large size, hardened by baking, sun and fire. The larger calabashes were selected for potting fat birds, and similar delicacies, in their own fat. Oil was often kept in the smaller calabashes....

In April 1851 inland from Cape Turnagain, he wrote in his journal,

By the way, and without going out of the path, I shot five pigeons, which, as my fresh provisions were all consumed, were very acceptable. This is the first journey in which I have taken my gun with me, a necessity to which I have been driven through the all but impossibility of getting any fresh animal food from the Natives; they, universally, selling all the animals they rear to the whites, which they prefer, and which they preserve in large calabashes in the fat in which it was cooked; so that, while my lads and fellow-travellers mostly fare very well, I, from not being able to use their doubly-rancid food, have often been on a very short & meagre allowance.

Katipo at Petone

In a footnote to his 1882 paper “On some newly discovered New Zealand Arachnids” in the *Transactions of the New Zealand Institute* 15: 165–173, read before the Hawke’s Bay Philosophical Institute on 11 September, 1882, Colenso wrote,

Having here alluded to the bite of the katipo spider, I should also say (lest I should be misunderstood) that I do not support those monstrous stories respecting the effects of its bite, which some have related; (some of those accounts are, I think, to be found recorded in the early volumes of the Trans. N.Z. Inst.). In past years I had several cases of persons bitten by the katipo brought to my notice, including Europeans and Maoris: some of them I had also to attend to medically, and so watched the cases; and while the effects of the bite are generally pretty severe at first, they are transient, being completely over by the second day, leaving no after effects; and never, I believe, caused death, or anything like it.

A Dr Fyffe read a paper before the Wellington Philosophical Society on 15 January 1901 ("The bite of the katipo". *Trans.* 33: 436–557), in which he related a case he had actually seen...



On the 29th November, 1900, D. H. came to me from Petone. He stated that he had been collecting drift-wood on the beach, and while doing so he felt a sudden sharp pain on the back of his left hand. On looking at his hand he found a red spider making its escape across the skin. He immediately killed the spider, bringing me the remains. There was no doubt the animal was a katipo. I saw the patient, who was aged eighteen, about three hours after the bite. He staggered into my consulting-room, and whilst showing me his hand, and explaining how its present condition came about, fainted. He recovered after applying restoratives. I then examined his hand. Though the bite had occurred only three hours before there was acute cellulitis (inflammation of the soft tissues) all over the back of the hand, spreading up into the forearm. The point where the bite had been made was the seat of most acute inflammation. The lymphatics up the arm on its extensor surface were red, and standing out like cords as far as the elbow. The glands at the bend of the elbow were enlarged and very painful. The axillary glands were painful, but not enlarged. The interesting part of the case, however, was the general condition of the patient; as I stated, the man fainted when he came to see me. I may say that he had come in by train and driven to my house, so that no undue exertion had been used. The heart's action was irregular and feeble in the extreme. The pupils of the eye were dilated, and acted badly to light and accommodation. There was some involuntary muscular twitching, chiefly of the face and of the left-arm muscles. The knee-jerks were almost absent. The arm-reflexes had entirely gone, both superficial and deep. The man felt sick, and his tongue was dirty. His temperature was 101° Fahr. He had relatives in Wellington, and I sent him straight home to bed, visiting him an hour later. I then found the inflammation in the left hand had greatly increased, and he was delirious, with a temperature of 103° Fahr. I at once administered ether, and made several deep incisions on the dorsum of the left hand down to the bone, and, as the back of the forearm was œdematous, I made two further incisions there. They all bled freely, which bleeding I did not stop. All the incisions were dressed with antiseptic double cyanide gauze soaked in 1-in-40 carbolic. The next morning the patient was quite rational, the heart's action was much stronger, and the local inflammation had greatly subsided. From this time onwards he made an uninterrupted recovery.

The points of interest are, first, the intensity of the local inflammation.... The local effect of the bite was not unlike that of a scorpion, though not by any means so severe.... The second point is that while the poison has powerful local it has a very marked general effect. The enfeebling of the heart's action, the weak pulse, delirium, and general debility show that, besides the irritant, there is a second ingredient which acts upon the body as a whole.