

Literature, &c.

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The following highly interesting and instructive article is copied from the Dublin University Magazine. It is compiled from several recently published works on

NEW ZEALAND.

New Zealand, the most recent, remotest, and least civilized of our colonies, has been lately brought a good deal before the public, and we are led by this circumstance, as well as by the appearance of several new works, to submit to our readers some account of it, its capabilities, and present condition. Notwithstanding the repulsive associations by which they are most known—their cannibalism and repeated atrocities—the New Zealanders are, of all the natives of the South Seas, the most interesting. They have, from their first discovery, exhibited a more vigorous, physical, and a more promising intellectual character, than any other Austral people. Unlike the gentle, but voluptuous Otaheitan, they evince a bold spirit of independence, and, as our extracts shew, a generosity of feeling rarely met with in savage life. In their sensibility to the importance of civilization they present, too, a marked contrast to most barbarous tribes. Far from being indifferent to improvement, they are eager to learn, and adapt themselves to European habits with a facility which, in a people so wild and fierce, is altogether singular.

New Zealand consists of two large, and many small islands, extending between 35° and 47° of south latitude, and 166° and 179° of east longitude, about 19° east of Van Dieman's Land, and is, as is well known, the land nearest to the antipodes of England. Three months took Mr Wakefield there from Plymouth, and it is ten days' sail from Sydney. The two large islands are called in most of the maps New Ulster and New Munster. In some they are named—the former by the native appellation of *Eaheinomaue*, the latter after our queen, Victoria. They are, however, best known by the denominations of North Island and Middle Island. They stretch from north to south, and are separated by a narrow channel called Cook's Strait. Middle Island is again separated by a channel of about the same width—*Foveaux's Strait*—from South Island, called also Stewart's Island, and sometimes Leinster's Island. The population is said to amount to to from one hundred and forty to one hundred and eighty thousand, the whole of which number are on the north island, except about four thousand, who live on the south island. Mountains run along the central length of North and Middle Island, sloping to the sea, and leaving on either side vast extents of forest, and plain, and pasture. Many of the summits are in the region of perpetual snow, and at an elevation little less than that of Mont Blanc. Mount Egmont bears some resemblance in form and height to the Peak of Teneriffe, and the pointed mountains called the 'Lookers-on,' supposed to be nearly as high, tower in sharp peaks, snow-clad for fifteen hundred feet from the summit. Many rivers, and some of considerable size, descend from these central ranges, leaving the country well watered, and secure from the long-continued droughts that prevail in New South Wales. The climate is similar to that of the south of England, but more invigorating, and Dr. Dieffenbach says, that the children of Europeans born there do not, as in New South Wales and Van Diemen's Land, deteriorate from the original stock. The general aspect of the vegetation of New Zealand is of a glossy green, owing to its being mostly made up of evergreens, and thus it presents a striking contrast to the glaucous landscape of New South Wales, which is mostly composed of the paler hues of the Eucalypti, Casuarines, Acacia, and Banksias. It is a remarkable fact, that although New Zealand has many kinds of plants identical with those of Europe, South America, and Australia, yet the greater number of species, and even genera, are peculiar to the country, and that thus, with a few adjacent islands—Chatham, Auckland, and Macquarres—it forms a botanical centre. In many districts the land has a volcanic look, and barren hills are seen without rich valleys, and with so little level ground, that terraces are cut in them to build on, but the scenery is often most beautiful, as luxuriant as that of the Brazils, and more diversified. The soil is very generally a rich vegetable mould, but though well suited to the production of all our articles of food, it has few indigenous edible vegetables or fruits; and in New Zealand there are no native animals fit for eating, except the birds of its forests, and the fish around its coasts. New South Wales has neither the bread-fruit tree nor the palm. New Zealand has one species of the latter, but neither does it possess the bread-fruit tree. It has, however, the edible and many varieties of fern—one kind, as seen in its landscape, and in pictures of the country, has the aspect of a palm. The geographical position of New Zealand in reference to Australia and South America, its facilities for internal communication by water, its numerous harbours, its coal, timber, and teeming soil, all encourage the hope that it is destined to be at some future period a great commercial and agricultural country.

These islands were first discovered in 1642, by Abel Jansen Tasman, a Dutch Navigator, who gave them their present name in honor of his native land. Tasman had been sent on a voyage of discovery by Antony Van Dieman, at that time governor of Batavia, and of the Dutch possessions in the East. The first Dutch

Tasman's voyage was the discovery of Van Dieman's Land, so called by him after his patron; the next his arrival in New Zealand. He named its north western extremity Cape Maria Van Dieman, after the governor's daughter, to whom he was attached; but some of his crew having been killed by the natives, he called the waters in which he anchored the Bay of Murderers, and sailed away without making any further effort to extend his researches. His conviction was that the land he left was the *Terra Incognita Australis*, the great antarctic continent, which was at that period the favorite object of geographers. This impression remained unquestioned among the learned until the year 1769, when it was dispelled by Cook, who circumnavigated the islands, and gave his name to the strait which divides them. Mr Polack mentions, that the son of a chief, whose father had been killed by Cook in self-defence, assured him that when our great navigator's ship was first seen on their coasts, the natives took it for a bird, and gazing on the sails, spoke to each other of the beauty of its wings. Observing next, that a smaller bird, unfledged—that is, a boat without sails, descended into the water, bearing a number of party-coloured beings, apparently of human shape, they looked on the bird as a houseful of divinities. The discharges of the muskets seemed to them as thunder, and they ascribed the unseen manner of the death of their chief to a thunderbolt from the gods. Cook appears to have taken a great interest in New Zealand, for between 1769 and 1777, he made it five visits, and it is to his researches, and to those of Banks and Solander, the able botanists who accompanied him, that we owe the main portion of such knowledge as we have about it. While Cook was first in New Zealand, De Surville, a French mariner, arrived there. He was received with hospitality, and some of his crew were sheltered on shore by the natives during a gale which lasted several days. This kindness was ill requited. De Surville having, during the storm, lost a small boat, conceived, without any evidence, that the natives had stolen it. He, at all events, resolved to punish them, and inviting Nahinni, the chief of that district, on board, made him prisoner. He then set fire to the very villages where his men had been sheltered, and sailed away with the unhappy chief, who died of a broken heart. We mention this circumstance, as it may in some degree palliate or at least account for the vengeance which the natives afterwards wreaked on Europeans. In about a year after this event, another Frenchman, Captain Marion du Fresne, reached these islands, in command of an exploring expedition, consisting of two ships. He was received with every appearance of a generous confidence, and Marion supposed that he had completely gained the affections of the people. A savage, however, neither pities nor forgives; and in war, and much less in revenge, has no shadow of chivalrous feeling. Marion had gone in his boat with sixteen men on one occasion ashore amongst these friends, as he had often done before. While the men were dispersed collecting wood, the natives mingled with them in numbers, and, turning suddenly against them, put every man to death but one, who managed to conceal himself, and swam to the ship with his fearful tale. His companions were killed and devoured. We do not marvel that M. Crozet, the next in command, with his remaining crew, took ample vengeance. They opened a fire of musketry on a crowd of these natives, and after having killed numbers, set fire to two of their villages. Whether all this bloodshed arose out of De Surville's conduct, or from some unintentional offence against native usages, given by Marion or his crew, has never transpired. The New Zealanders have no tradition of the cause, but they have a fresh impression of all the consequences; and it is said that their antipathy to the French continues to this day. Outrages and acts of great injustice equal to Surville's were indeed repeatedly committed against this people, by masters of our traders, runaway seamen, escaped convicts, and desperate characters of various kinds, who, from time to time, made their appearance in these islands; and it was to protect the natives against such persons, as well as to guard our commerce and our industrious colonists, that a deputy governor, subordinate to the government of New South Wales, was sent to New Zealand. His powers were extended in 1840; and in 1841 New Zealand was separated from the government of New South Wales, and given a governor and legislative council of its own, with the usual train of officials. A bishop and twelve clergymen of the Church of England were at the same time sent out, and there are now there about seventy ministers of other denominations. We may observe that the right of Great Britain to these islands was recognised by the European powers at the peace of 1815.

The first effort made for the civilization of New Zealand was by the Church Missionary Society, under the auspices of the Rev. Samuel Marsden, whose intrepidity was as much evinced in the course of the undertaking as his judgment and zeal. This excellent man was at the time principal chaplain of New South Wales, and had before been eminently successful in founding missions in Tahiti; but when, in 1810, he suggested to the Church Missionary Society to establish one in New Zealand, his proposal was very generally regarded as hopeless and extravagant. The savage scenes enacted there had impressed the public with this conviction, and it was strengthened by the opinions of the traders and crews whose dealings connected them with these islands. The leaders of the Church Missionary Society taking a very different view, adopted the suggestion of Mr Marsden. They did not come to this resolution without very sufficient grounds. Mr

Marsden had, for a considerable period previously, watched for the appearance of such New Zealanders as the whalers and sealers, or other traders, occasionally brought to Port Jackson, and took them to his house there. He was thus enabled to compare their characters and capabilities with those of the other South Sea Islanders where missions had succeeded, and arrived at the conclusion—since shown to be correct—that the New Zealanders were not only a people of stronger intellect, but also less tenacious of their usages, and, for both reasons, likely to prove susceptible of civilization. By Mr Marsden's advice, instruction in farming, flax dressing, and in some of the most useful mechanical arts, was combined with the main object of the mission; and in a very few years after, he was enabled to state, as one of the results, that there was a vast increase in the quantity of land brought under cultivation by the natives. We refer to this aspect of the mission, its civilizing influence, not only as an important incident in the history of these islands, but also as one which might have suggested to companies professing much interest for the aborigines, some more equitable mode of remunerating them for their lands, than that of purchasing an estate for an adze or a blanket.

Mr Marsden also very much extended our acquaintance with the geography of New Zealand. In his second visit, he walked across the country from the Bay of Islands to the west coast, and discovered a large river, called by the natives the Shukheonga, but to which he gave the name of the Gambier. Its banks were crowded with populous villages, and the inhabitants a finer race than those on the eastern side. In his third visit, he explored the greatest parts of the coasts, as well as of the inland districts. The last of his many visits to New Zealand was in 1837. It is to be regretted that his duties in New South Wales did not permit him to make it his fixed station.

When Tasman first saw the New Zealanders, he was struck by their resemblance to the Japanese. It is now the prevalent opinion amongst the learned in such matters that the Polynesian nations, and those of the islands of the eastern seas come from a common stock—the Malays—or as some hold, the Javanese. There can be no doubt that the New Zealanders are of the same family as the other South Sea Tribes, excepting the natives of New Holland and its adjacent lands, who appear to be of African origin. A native of Tahiti, who accompanied Cook, found little difficulty in conversing with the New Zealanders, and in language, physical conformation, religion, especially in the prevalence of the ordinance or law of tapu, or taboo, as well as in some of their traditions, there is a resemblance between the New Zealand tribes and those of the other islands of the south seas.

The New Zealanders are a handsome people. Mr Earle—an artist—was so much struck with the symmetry and air of some of them whom he saw at Port Jackson, that he determined to proceed to their country to ascertain whether the race, in general, was equal to its specimens; and to this incident we owe the liveliest work on New Zealand. The men are tall, muscular, and well-proportioned. Their colour a clear brown, often lighter than that of a native of the south of France. The eyes dark and full, the hair generally black, and lank, or slightly curled, and teeth white and regular. 'Their physiognomy,' says Dr. Dieffenbach, 'bears no signs of ferocity, but is easy, open, and pleasing. Their cranium,' he adds, 'often approaches, in shape, the best and most intellectual European heads.' The women are not in general as handsome as the men; but this, in a great measure, arises from their being employed in field cultivation, in carrying wood, and in all rude labour. The daughters of chiefs, who are not exposed to such hardships, are often of great beauty, with a modest demeanour, and much natural grace. All the travellers agree in describing the half-cast population of Europeans by native women, as strikingly fine. This account of their externals would hardly prepare us for the ferocity of character and depravity of habits which prevailed among them a few years ago, and which continue in districts beyond the sphere of European intercourse or missionary stations.

The introduction of pigs and potatoes by Cook, and that of the musket a few years later, make two important eras in the annals of New Zealand. Before their intercourse with Europeans, they lived chiefly on fern-root, (pteris esculenta,) or the sweet potatoe, which is known in all the South Sea Islands, and called by them the kumara, or on fish. When first discovered, the country had, as we have intimated, no indigenous mammalia, and birds were rarely killed but for their feathers, which are much used in their decorations and costume. This probably arose from its being a troublesome matter to catch the birds. The natives were unacquainted with the use of bows and arrows, and birds were taken by imitating their voices, or by a decoy-bird. The common potatoe has now become the national diet. They have also wheat, maize, all our European vegetables, and pigs. But the last they prefer exchanging, when they can, for blankets, muskets, ammunition, and implements of husbandry. The potatoe being easily grown in their rich soil, and cultivated mostly by women and slaves, is their most used, if not their favorite diet. Dr. Dieffenbach says that these changes have produced very injurious effects—that their flax mats were less irritating to the skin, and far more cleanly, than the blankets which are superseding them, and that their predatory excursions, and the exertions needful to procure food, were far more favorable to their health than the habits into which, when not engaged in war, they are beginning to fall.

From Chambers's Edinburgh Journal.
COLUMN FOR YOUNG PEOPLE.
BILLY EGG.

'Can you direct me to Mr William Egg's?' said I one morning to a smart shopman, who was loitering at the door of a showy haberdasher in the principal street of a town in Ireland in which, for a few months, I once resided. I had been told by two or three persons that Billy Egg's was the best shop in the place; for that he, being a general dealer on a very large scale, I should be sure to get 'everything in the world' there. Moreover, I had been instructed that he sold good articles at a cheap rate; and being a stranger, I felt truly glad that I had been recommended to a tradesman on whom I could confidently rely. 'Can you direct me to Mr Egg's?' I repeated, seeing that the smart shopman was so much occupied either in admiring his window or his own person, that he had not at first attended to my question.

'I know no such person, ma'am,' he replied rather sharply; and as I now perceived that the house bore the evidence of fresh paint and recent alterations, it occurred to me that the smart shopkeeper might be a new comer, and ignorant of the old residents. Nothing daunted, I next entered the shop of a neighbouring bookseller, and repeated my inquiries, but with no better success. I then made my way to that of a milliner; and though a young girl, who was busily engaged at her needle, looked up for a moment with an arch smile, and then turned away, as I plainly perceived, to repress a hearty laugh, her mistress dismissed me with the expression of her opinion 'that no such person lived in that town, nor, she believed in any other.' I felt a little puzzled to know what the girl had found so ludicrous in my simple question, and wondered if my repeated disappointments had given me a forlorn air. 'At any rate,' thought I, 'this Mr Egg is not so generally known as I expected to find him. I had better walk up the street, and try if I can discover any outward indications of his abode.'

I spent a weary half hour in this endeavour, and as it now seemed evident to me that no considerable shop could belong to the object of my search, I lowered my tone in addressing an old apple woman who sat behind a table covered with her stores at the corner of the street. 'Pray, can you direct me to Billy Egg's?' I asked, dropping the Mr. altogether, and adopting the familiar term which had been used to me.

'Och, then, to be sure I will, an' welcome, if it was a mile off; but there it's just furmint ye—that big grand shop there, wid the big letthers gilt wid gold over de big windoes.'

'My good woman,' I replied, 'I am afraid you must be mistaken; the name there is William Carter.'

'Och, don't I know that? but they call him Billy Egg, because all he has—and half the town that's his—came out of an egg.'

An exclamation of surprise escaped me, and the old woman continued—'Och, but well he deserves it, for he is a dacent man, and good to the poor, God bless him every day he rises, and make the heavens his bed at last!'

'As I took part of her speech as a hint to myself, I gave her sixpence, and believing there was some story worth the hearing, I begged my new acquaintance to call on me in the evening, and relate it, instead of hindering her business and mine by listening to it at that moment; although I suspect she would have been nothing loath to have given me the full and particular account there and then, for she told me she knew every circumstance 'concerning him and his.'

I proceeded without further delay to the 'big grand shop,' where I saw in the master the veritable Billy Egg. He was a fine portly personage, with a good open countenance, and it was evident he could not have acquired his nickname from bearing even the most remote resemblance to an egg. He served me himself with zeal and civility, and my purchases were soon completed. In the evening, my old apple-woman was true to her appointment, and from her I gathered the following particulars:—William Carter was a poor boy, the eldest of a large family, who, with their mother, were left destitute by the death of their father. Their poor neighbours were charitable, as the poor, to their credit be it spoken, so often are; and one took one child, and one another, until something could be thought of and done for their subsistence. William had made the most of the scanty schooling his father had afforded him, and could read a little. He was, moreover, a steady, hard-working boy; yet the only occupation he was able to obtain was that of tending a cow on the border of a large bog. In return for this service, he was comfortably lodged and fed, and for a time the clothes he had were sufficient. He was in the habit of saving any scraps of printed paper which fell in his way, and by means of these he somewhat improved his reading; for while the cow was munching away, little Billy had ample time for his studies, without neglecting her either, for he made a point of looking out for the sweetest grass, and leading her to it.

By his care and attention, he gave such satisfaction to his employer, that by the time his clothes were worn out, he was allowed wages sufficient to replenish them; and his good behaviour gave such confidence and respectability to his family, that a neighboring farmer engaged one of his younger brothers in a capacity similar to his own. One day the farmer gave Billy a new-laid goose egg, thinking it might make him a good meal, and be something of a dainty, and as a sort of return for an act