

further, and who was responsible for the 'literary part'. This we interpret as indicating that Cornu composed the text within a general framework established by Grasset de Saint-Sauveur.

Several clues suggest limits within which it must have appeared:

1. No publisher is named on the title-page but the book 'May be had of the principal Booksellers of the Kingdom': the French Monarchy, although restricted in its powers in the early years of the Revolution, was not formally overthrown and replaced by the Republic until September 1793, which provides a date *ante quem*.
2. Grasset de Saint-Sauveur is described as the 'Author of the *Costumes civils actuels de tous les Peuples connus*, &c. of which the first edition has just been completed': this could provide us with a date *post hoc* of 1784 if we accept the publication of that year as being complete, or of 1788 if we consider the fuller edition of that date to mark the real completion of the enterprise.
3. However, the fact that the particle *de*, with its aristocratic implications, has been dropped from the author's name on the title page, suggests mid-1789 as a more probable date *post hoc*.
4. From this text all others (apart from the 'Moeurs et Coutumes . . .' of 1788) derive, with successive excisions leading to greater—even excessive—brevity, and revisions sometimes leading to greater elegance of form.
5. Of its four illustrations one showing a 'Sauvage de la nouvelle Zéelande' is a coarse reinterpretation of the 1788 plate, redrawn we suggest to harmonize with the three new ones prepared for this text.

In the light of all these factors, we propose the date 1789-93 for the 'Moeurs, Lois et Costumes . . .'.<sup>5</sup>

Three copies of this New Zealand essay have been located, with slight differences between them; two concern punctuation, and the third the correction of one word. In the copy belonging to the Bordeaux Municipal Library, the text ends with the hope that the English might re-establish harmony and morality among these barbarians: 'may they enter into the country of these barbarians only to re-establish the eternal laws of nature which are so unworthily noted (*notées*) there', which is meaningless. The Mitchell Library and Alexander Turnbull Library copies read: 'may they enter into the country of these barbarians only to re-establish the eternal laws of nature which are so unworthily violated (*violées*) there'. But the attention to errors which this correction implies is not sustained, nor is the process of correction completed, and the text as a whole contains many errors of both spelling and syntax.

Although the two Australasian copies concur in all textual details, one major difference separates them: that of the Mitchell Library is bound as part of the *Encyclopédie des voyages* of 1795. A