

potatoes, and could with difficulty be made to see how one God should give these to the New Zealander and not equally to the white man; or, on the other hand, how he should have acted so partially as to give to the white man only such possessions as cattle, sheep, and horses, which the New Zealander as much required. The argument, however, upon which they seem most to have rested, was:—"But we are of a different colour from you; and if one God made us both, he would not have committed such a mistake as to make us of different colours." Even one of the chiefs, who had been a great deal with Marsden, and was disposed to acknowledge the absurdity both of the "taboo" and of many of his other native superstitions, could not be brought to admit that the same God who made the white men had also made the New Zealanders.

Among themselves, the New Zealanders appear to have a great variety of other gods, besides the one whom they call emphatically the atua. Crozet speaks of some feeble ideas which they have of subordinate divinities, to whom, he says, they are wont to pray for victory over their enemies. But Savage gives us a most particular account of their daily adoration of the sun, moon, and stars. Of the heavenly host, the moon, he says, is their favourite; though why he should think so, it is not easy to understand, seeing that, when addressing this luminary, they employ, he tells us, a mournful