

potatoes) with his friends who had gone before."

The slaves that are sacrificed upon the death of a chief, by his friends, are generally intended to prevent him from coming again to destroy them; but we find that on the occasion of a child having been drowned, the mother insisted upon a female slave being killed, to be a companion for it on its way to the Reinga.

Though the New Zealanders do not assemble together at stated times to worship their gods, they are in the habit of praying to them in all their emergencies. Thus, when Korro-korro met his aunt, as before related, his brother Tooi informed Nicholas that the ejaculations the old woman uttered as she approached were prayers to the divinity. When Korro-korro urged Marsden to take his son with him to Port Jackson, and was told by that gentleman that he was afraid to do so lest the boy should die, as so many of his countrymen had done when removed from their native island, the chief replied, that he would pray for his son during his absence, as he had done for his brother Tooi when he was in England, and then he would not die.

Tupee,\* too, another of the Bay of Islands chiefs, Marsden tells us, used to pray frequently. When that gentleman lay sick in his cot, on the voyage home from his first visit to New Zealand, Tupee, who was with him, used to sit by his side,

\*Tupi.