

its exercise, which will accordingly be but rarely overstepped. Thus, the power which the chief seems to enjoy of depriving any of his slaves of life may be limited to certain occasions only; as, for instance, the death of some member of the family, whose manes, it is conceived, demand to be propitiated by such an offering. That in such cases slaves are often sacrificed in New Zealand, we have abundant evidence.

Cruise even informs us that when a son of one of the chiefs died in Marsden's house, in New South Wales, it required the interposition of that gentleman's authority to prevent some of the boy's countrymen, who were with him, from killing a few of their slaves, in honour of their deceased friend. On other occasions, it is likely that the life of the slave can only be taken when he has been convicted of some delinquency; although, as the chief is the sole judge of his criminality, he will find this, it may be thought, but a slight protection. The domestic slaves of the chiefs, however, it is quite possible, and even likely, are much more completely at the mercy of their caprice and passion than the general body of the common people, whose vassalage may, after all, consist in little more than the obligation of following them to their wars, and rendering them obedience in such other matters of public concern.

Between the chiefs and the common people, who, as we have already mentioned, are called "cookees," there seems to be also a pretty