

one, and sometimes it is taken by another party willing to raise it. They are polygamists and in consequence the women are oppressed and degraded, being treated more as slaves than as wives, which is probably the reason of the extinction of their natural affections.

The custom of burying others besides infants alive is awfully prevalent. Persons of whatever age, if in sickness they are delirious, are thus disposed of forthwith. Teachers mention that on one occasion a young man in the prime of life was thus buried. He burst up the grave and escaped. He was seized, and buried again. A second time he struggled to the surface; and then they led him to the bush, bound him to a tree, and left him to die. But it is chiefly the aged, who are thus disposed of. It is even considered a disgrace to the family of an aged chief, if he is not buried alive.—When he becomes sick and infirm, he tells those about him to bury him. The grave is at once dug, and the old man's dying groans are drowned in the wailing of his family and friends.

They have been noted for their attacks on white men. But a scene which took place in the year 1842 has no doubt been the principal cause of this. In that year an expedition consisting of three vessels, arrived at the New Hebrides to obtain sandal wood. On their way they called at Fongo and obtained sixty men, natives of that island, to aid them. They called at Tanna, and thence proceeded to Erromanga, where they commenced cutting sandalwood. Quarrels soon arose between the Fongans and the Erromangans, which led to their leaving the island. They proceeded to Fate, and cast anchor in Havannah harbour. Here they commenced plundering the natives of whatever they desired. Hogs and yams being the principal articles taken. As many as 200 hogs were said to have been carried off, and yams without number. Not only did they rob and plunder, but they also laid waste and destroyed a large amount of property. This led to a war with the natives of whom twenty-six were killed, while it was said that not one of the attacking party were injured. This

is probable as the latter were armed with muskets, while the Fatese had only their native weapons. After this the natives endeavored to defend themselves by the construction of a fort. This was stormed by their savage visitors, and a number more killed. Those who escaped retreated to an island, where they hid in a cave. The Fongans then pulled down some houses in the neighborhood, and piled up the material at the mouth of the cave, to which they set fire, suffocating all the poor creatures who had fled to it for refuge. The commanders of the vessels still continued their sandalwood cutting, and three days after left the place. But the judgments of God followed those wicked men, and within a very few years they were all summoned before the tribunal of the righteous judge of all.

The result of this was as we may suppose that the natives avenged themselves as they had opportunity on white men afterwards visiting the island. As Capt. Erskine remarks, "Whether an apprehension of such consequences as the above following the white man's visits, actuated adjacent tribes, or whether as the leaders would have us believe, their love of treachery and thirst of blood alone prompted them, may be a matter of dispute, but the Fateans were not long in the strangers' debt; the crews of two English vessels, with the exception of a single Englishman, and some natives of New Zealand and the Society Islands having been massacred a few years afterward at Olotapu and Vila, two anchorages or posts to the N. E. of where we were lying."

Little is yet known of their religious ideas. But it is known that they believe in a future state of existence—that they have no idols but invoke the spirits of the dead—that they worship two gods, whom they call Manikiki and Tamakaia, to whom they trace the origin of all things. Like the natives of Tanna, they believe that disease and death are caused by men. So that when any one is taken seriously ill they make it their business to find out, who has caused the attack, and having succeeded they present offerings of what they think will be acceptable to the supposed author