

"The women are generally tall and thin, their hair cropped close to the head, and the skin occasionally marked with figures, as was remarked on the men's bodies.— Their dress did not differ much from that of the males, consisting of a somewhat longer waist belt, and a square mat in front. To this must be added the singular appearance of a tail made of grass or matting, the ends being of a loose fringe of a foot and a half long, and the whole suspended from the waist belt, and reaching nearly to the calf of the leg.

Regarding their residences the same authority furnishes the following particulars. 'The houses, which stood in no regular order were of tolerable dimensions, of an oblong form, with slightly curved roofs, closed at the sides, but entirely open at one end. The first one we looked into we took for a temple, as from all the rafters were suspended quantities of bones, which we supposed to be offerings to the spirits, and we were strengthened in our opinion by the opposition made to our entering it. We soon found however that we were mistaken in our conjecture, and that the desire of giving us the best reception, was the only cause for objecting to our entering any of the houses, for another turn of the path brought us to an open spot, where stood the large common house of the village, into which we were ushered with evident pride. The building which we found to be one hundred feet in length by twenty eight wide, differed from the ordinary habitations in having the whole of one side open: but to our surprise, the show of bones, which we had remarked in the first house, and which we were told betokened the residence of a chief, was here exhibited in a tented degree, the interior of the roof being entirely concealed by the bundles which were suspended from the rafters. Here hung strings of the vertebrae of pigs, there the joints of their tails; while dozens of merry thoughts of fowls and every conceivable bone of birds and fishes mingled with lobster shells and sharks fins. Whether human bones formed any part of the collection I cannot say, but none came under my observation and from the people being aware through the mission-

ary teachers of our horror of the practice of cannibalism, I am induced to think had such been there, we should not have been invited to inspect them. As to the origin or object of this curious custom, we could get no information; but were told that the passion for collecting these bones is so great, that a traffic is carried on, not only among the tribes but with the neighbouring islands."

While outwardly the inhabitants impressed their visitors favourably, closer acquaintance shewed them to be most cruel and relentless savages. In cannibalism they seem to be worse than even the inhabitants of the neighbouring islands. Not only are enemies slain in war devoured, but it is said that parties will go to villages at a distance and plunder the graves, of bodies which have been buried for two or three days. Their wars are frequent, and when either party desires peace they have a custom, which seems to be peculiar to themselves. The party desiring peace must kill one of their own people and present the body as an offering to the other, if it is accepted, peace is proclaimed, if not, the war goes on. When a woman is offered, or a man not suited for cannibal purposes, rejection is often the consequence. On one occasion, Mr. Murray mentions, that the missionaries were the means of saving the life of a man devoted to death in this manner. They had been locating teachers, and were about leaving, when a tall, wild, excited looking man came forward earnestly entreating to go to Samoa. He was from another part of the island, where teachers had been stationed, and had heard of the missionary vessel, and supposed that if he reached it he would be safe. He was received on board, taken to Samoa, and on returning he found safety among the Christian party.

Infanticide also prevails. It is said that very few families rear all their children, few women rearing more than two or three.— When that number is exceeded, a hole is dug as soon as a child is born, and it is buried alive. The only reason for this is to save the fatigue of rearing the little ones, and that the mother may be free to attend to her ordinary engagements. Sometimes the father interposes and saves the doomed