

the god was less powerful than that of the other district ; that when one district had been subjugated by another, and the two districts united into one, the mound of the conquered party was destroyed. From this account it would appear that these structures had served to mark the boundaries of the several independent districts.

This account is rendered more probable from the fact that a morai of quite a different character exists within a mile or two of this mound. This is situated in the midst of a grove of large bread-fruit, poorou, and aiti trees. It is, like the other morais, an enclosure of quadrangular form, about sixty yards in height, and thirty in breadth. The wall is about ten feet thick and four feet high. The lower part of it is composed of five rows of round stones, of uniform size, each about the size of a man's head, which the natives now call turtle-heads, arranged like cannon-balls in an arsenal. On these lies a course of square stones. The corners of the wall are strengthened by square blocks. There was also a flat stone, placed upright, at each corner, and another in the middle of the enclosure,—the last of which is called a preaching stone.

The chief of Panawea likewise stated, that there used to be in each of these morais a sort of platform, supported by stakes, on which were laid the bodies of human victims, and the carcasses of hogs, on which the tehee or god was supposed to feed ; that the dead brought to the place for interment were not buried immediately, but were placed in a hut until all the flesh was consumed, after which the bones were carefully cleaned, and, with the exception of the skull, wrapped in many folds of tapa, and deposited in the enclosure ; that the skull was taken home by the nearest relative, and kept as a talisman. He added, that only the bones of chiefs were honoured in this way ; while those of lower rank were deposited on the outside of the enclosure.

Other accounts, however, state that these morais were never used as ordinary places of burial, but that the bodies of enemies slain in battle were brought to them, and consumed in a fire made on a thick part of the wall.

The party saw an old man, who had his deposit of bread-fruit in one of these morais. The bread-fruit in its crude state will keep only for a short time ; but if buried in pits, it ferments and forms a substance which may be long preserved, called mahi. This substance has a taste like that of bee-bread, and is used at sea, in the voyages the natives make to the Paumotu Group, and in their excursions in search of pearls.

The next place the party reached was Papara, at which Mr. Ors-