

before its birth, for sex makes no difference in the names, which are given indiscriminately to males and females.

The mothers often suckle their children until they are six years old; and I was told of an instance where a woman gave nourishment to three children of different ages at once, the eldest removing the youngest sometimes by force from the mother's breast.

It is their practice to wash the children frequently in the fresh-water streams.

When a native wishes to get a wife, the consent of the chief is first obtained. Then he takes a basket of bread-fruit, and offers it to the girl of his choice. His suit is considered as accepted if she partakes of it. He must then pay her parents a certain price for her, which varies with the station and ability of the parties. A chief's daughter is valued high, viz., at half a dozen hatchets and as many fathoms of cloth.

Another mode of courtship is to go to the house of the object of attachment or desire, and be entertained. If the family show a friendly feeling towards the young man and eat with him, his addresses are favourably received. The formal offer is made by a large present to the family of the female, which being accepted, the match is made, and if refused, the courtship is at an end. The parents expect their children to abide by their decision. The "Malo" party have been in the habit of taking wives from their conquered enemies when they thought proper. At a marriage ceremony a great feast is made, particularly if it be a chief's.

A man is at liberty to repudiate his wife and marry again on certain conditions, but the woman cannot leave her husband without his consent.

Adultery was formerly punished with death, and is very seldom committed. Among single women, intercourse with a Samoan before marriage, is a reproach, but not with transient foreigners.

It is a common practice for parents to make a present of their children to chiefs or others, who adopt the child as their own, and treat it ever after as such. After it is grown up, one-half of its earnings goes to its adopted parent. This custom gives the chiefs many adopted children of both sexes, who continue to live with them, and are in all respects treated as their own; and spreads their connexions far and wide.

In their burials at Upolu, they have but little ceremony. The body is enveloped in many folds of tapa, and deposited, as has already been described at Tutuila, with the ti planted around. No utensils, arms, &c., are deposited with the bodies; for, according to their belief, they have these things provided for them in their Elysium. A feast is made