

younger portions are gone on one of these malangas, or journeys. During these expeditions, a sort of trade is frequently carried on. The different portions of the inhabitants are each celebrated for a particular staple. Some excel in making mats; others in building canoes; the districts in which the seaports are, obtain a variety of articles from ships, which are subsequently distributed over the whole group.

It may readily be supposed that there are many circumstances which make this mode of communication inconvenient, particularly when the travelling party is a large one, in which case it absolutely breeds a famine in its progress.

I have before stated that every village has its "fale-tele," which is the property of the chief. In this their "fonos" or councils are held, and it is also the place where strangers are received. The mode of receiving visitors is attended with much ceremony. A party enters the village without inquiring where or how they are to be entertained, and take up their quarters in the "fale-tele." In a short time the chief and principal personages collect and visit the strangers, telling them in a set speech the pleasure they enjoy at their arrival, and their delight to entertain them. This is mostly said in what they term "tala-gota," the speech of the lips, and much complimentary language ensues. The Samoan language abounds in phrases adapted to this use, and worthy of a refined people.

After this interchange of compliments, the young women assemble to treat the strangers to "ava." This is prepared after the usual mode, by chewing the Piper mythicum. During this time the young men are employed collecting and cooking food. This is all done with great despatch. The pigs are killed; the taro collected; the oven heated; and baskets made to hold the viands. In the feast they are well assured of sharing, and therefore have a strong stimulus to exertion.

The strangers, on receiving the food, always return part of it to the entertainers. Thus all the village is occupied with the entertainment, and a scene of frolicking ensues until the strangers see fit to take their departure.

Among the heathen, dancing during the evening always follows this feast; but the Christian villages have abolished all dancing.

These visits are not always paid or received in a spirit of hospitality. The chief of a powerful district takes this mode to exact tribute from his less powerful neighbours, and they are on such occasions extremely overbearing and insolent to their entertainers.

For crimes, they have many forms of punishment, among which are: expulsion from the village in which the offender resides; expo-