

offering of food or cloth. This form of superstition is the cause of an aversion to go abroad at night, and particularly when it is dark.

It is also a general belief, that the spirit of a celebrated chief may, after death, enter into some young man of the tribe, and animate him to deeds of valour. Persons thus distinguished are pointed out as highly favoured; in consequence, they receive great respect, and their opinions are treated with much consideration, besides which, they have many personal privileges.

In general, the passage from life to death is considered as one from pain to happiness, and I was informed, that nine out of ten look forward to it with anxiety, in order to escape from the infirmities of old age, or the sufferings of disease.

The deities whom we have named are served by priests, called *ambati*, who are worshipped in buildings denominated *mbure*, or spirit-houses. Of such buildings each town has at least one, and often several, which serve also for entertaining strangers, as well as for holding councils and other public meetings. In these *mbures*, images are found; but these, although much esteemed as ornaments, and held sacred, are not worshipped as idols. They are only produced on great occasions, such as festivals, &c.



FEEJEE MBURE.

The *ambati*, or priests, have great influence over the people, who consult them on all occasions, but are generally found acting in concert