

live in the mbure, when they feast upon the balolo,* a curious species of salt-water worm, which makes its appearance at this season, for one day, while the women and boys remain shut up in the houses. No labour is permitted, no work carried on; and so strictly is this rule observed, that not even a leaf is plucked; and the offal is not removed from the houses. At daylight on the expiration of the fourth night, the whole town is in an uproar, and men and boys scamper about, knocking with clubs and sticks at the doors of the houses, crying out, "Sinariba." This concludes the ceremony, and the usual routine of affairs goes on thenceforth as usual.

At Ambau a grand festival takes place at the ingathering of the fruits. This is called Batami mbulu (the spirit below or in the earth). On this occasion a great feast is held, and the king, chiefs, and people walk in procession, with great pomp and ceremony, to Viwa, where they pay homage to the spirit. I was unable to obtain further details of this festival, but its object was explained to be a return of thanks for the fruits of the earth.

The marriages of the Feejeeans are sanctioned by religious ceremonies, and, among the high chiefs, are attended with much form and parade. As at all other ceremonies, ava drinking forms an essential part. The ambati, or priest, takes a seat, having the bridegroom on his right and the bride on the left hand. He then invokes the protection of the god or spirit upon the bride, after which he leads her to the bridegroom, and joins their hands, with injunctions to love, honour, and obey, to be faithful and die with each other.

During this ceremony, the girls are engaged in chewing the ava, on which the priest directs the water to be poured, and cries out "Ai sevu." He then calls upon all the gods of the town or island. He takes care to make no omission, lest the neglected deity should inflict injury on the couple he has united. He concludes the ceremony by calling out "Mana" (it is finished); to which the people respond "Ndina" (it is true).

For the marriage of a woman, the consent of her father, mother, and brother is required, and must be asked by the intended husband. Even if the father and mother assent, the refusal of the brother will prevent the marriage; but, with his concurrence, it may take place, even if both father and mother oppose. In asking a woman in marriage, rolls of tapa, whales' teeth, provisions, &c., are sometimes pre-

* The balolo is obtained at Wakaia, and is eaten both cooked and raw, as suits the fancy, and from it November receives its name.