

duly celebrated by her; for which purpose she requests the loan of a house from a friend, and takes possession of it, in company with a number of young girls. The townspeople supply them with provisions for ten days, during which they anoint themselves with turmeric and oil. At the expiration of this time, they all go out to fish, and are furnished by the men with provisions.

The only general fact to be derived from the various opinions in relation to the spirits of the dead, which have been stated in the way we received them, is, that a belief in a future state is universally entertained by the Feejeeans. In some parts of the group, this has taken the following form, which, if not derived from intercourse with the whites, is at least more consistent with revealed truth than any of those previously recorded. Those who hold this opinion, say that all the souls of the departed will remain in their appointed place, until the world is destroyed by fire and a new one created; that in the latter all things will be renovated, and to it they will again be sent to dwell thereon.

This belief in a future state, guided by no just notions of religious or moral obligation, is the source of many abhorrent practices. Among these are the custom of putting their parents to death when they are advanced in years; suicide; the immolation of wives at the funeral of their husbands, and human sacrifices.

It is among the most usual occurrences, that a father or a mother will notify their children that it is time for them to die, or that a son shall give notice to his parents that they are becoming a burden to him. In either case, the relatives and friends are collected, and informed of the fact. A consultation is then held, which generally results in the conclusion, that the request is to be complied with, in which case they fix upon a day for the purpose, unless it should be done by the party whose fate is under deliberation. The day is usually chosen at a time when yams or taro are ripe, in order to furnish materials for a great feast, called mburua. The aged person is then asked, whether he will prefer to be strangled before his burial or buried alive. When the appointed day arrives, the relatives and friends bring tapas, mats, and oil, as presents. They are received as at other funeral feasts, and all mourn together until the time for the ceremony arrives. The aged person then proceeds to point out the place where the grave is to be dug; and while some are digging it, the others put on a new maro and turbans. When the grave is dug, which is about four feet deep, the person is assisted into it, while the relatives and friends begin their lamentations, and proceed to weep and cut themselves as they do at other funerals. All then proceed to