

last moments are approaching, his friends place in his hands two whale's teeth, which it is supposed he will need to throw at a tree that stands on the road to the regions of the dead. As soon as the last struggle is over, the friends and attendants fill the air with their lamentations. Two priests then take in each of their hands a reed about eighteen inches long, on which the leaves at the end are left, and with these they indicate two persons for grave-diggers, and mark out the place for the grave. The spot usually selected is as near as possible to the banks of a stream. The grave-diggers are provided with mangrove-staves (*tiri*) for their work, and take their positions, one at the head, the other at the foot of the grave, having each one of the priests on his right hand. At a given signal, the labourers, making three feints before they strike, stick their staves into the ground, while the priests twice exchange reeds, repeating Feejee, Tonga; Feejee, Tonga. The diggers work in a sitting posture, and thus dig a pit sufficiently large to contain the body. The first earth which is removed is considered as sacred, and laid aside.

The persons who have dug the grave also wash and prepare the body for interment, and they are the only persons who can touch the corpse without being laid under a taboo for ten months. The body after being washed is laid on a couch of cloth and mats, and carefully wiped. It is then dressed and decorated as the deceased was in life, when preparing for a great assembly of chiefs: it is first anointed with oil, and then the neck, breast, and arms, down to the elbows, are daubed with a black pigment; a white bandage of native cloth is bound around the head, and tied over the temple in a graceful knot; a club is placed in the hand, and laid across the breast, to indicate in the next world that the deceased was a chief and warrior. The body is then laid on a bier, and the chiefs of the subject tribes assemble; each tribe presents a whale's tooth, and the chief or spokesman says: "This is our offering to the dead; we are poor and cannot find riches." All now clap their hands, and the king or a chief of rank replies: "Ai muni ni mate," (the end of death); to which all the people present respond, "e dina," (it is true.) The female friends then approach and kiss the corpse, and if any of his wives wish to die and be buried with him, she runs to her brother or nearest relative and exclaims, "I wish to die, that I may accompany my husband to the land where his spirit has gone! love me, and make haste to strangle me, that I may overtake him!" Her friends applaud her purpose, and being dressed and decorated in her best clothes, she seats herself on a mat, reclining her head on the lap of a woman; another holds her nostrils, that she may not breathe through them; a cord, made by twisting fine *tapa* (*masi*),