

she told the chief that she would rather die than live to be his slave. He said she should have her desire, she should die; but she must wait a little while, as he had some great work doing, and, when it was finished, she should be cooked at the feast, and then eaten. She was accordingly kept and fed for that purpose, and when the time came, a man was sent to kill her. He, however, was afraid, and, while he was contending with his fears, she effected her escape. The chief, contrary to the usual custom, spared the man's life.

Some instances of persons preserved from being buried alive have occurred; but they are few. The fear of disgrace, and the miseries that are entailed upon the old and helpless by their friends and relatives, induces many to undergo willingly this death. Nothing strikes one more, among a crowd of natives, than the absence of the aged.

An anecdote of one of these escapes was told me by a missionary. A Tonga man had made it a constant practice to beat his wife, and, to use his own words, he had "knocked almost all the teeth out of her head, for her disobedience." The poor woman, after one of these beatings, was taken ill, and her Feejee friends wished to express their love by taking her to her own town to bury her. They took her to the grave and put her into it, but she now refused to be buried alive, and effected her escape. Her husband knowing where she was gone, and having some affection for her notwithstanding his ill treatment, went to see her. On his way he met a person from the town, who told him that she was dead and buried; but on his arrival at the place, he found that she had extricated herself from her murderous relatives, and both husband and wife were much relieved and rejoiced at the meeting. In order to free themselves from such customs they both at once embraced Christianity, which is considered as absolving them from this horrid obligation.

Tui Neau's authority extends over the eastern group, but he is subject to Tanoa, and at present pays his tribute to the king of Somu-somu, in consequence of an agreement with Tanoa. It is thought, however, that on Tanoa's death, Seru, his son, will insist upon receiving the tribute again, as he is known to be very unfriendly to the king of Somu-somu, and is now desirous of making war upon him.

Tui Neau was presented with various articles, and was told the object of the visit, and the friendly disposition we had towards him. This communication he only noticed by a low grunt. He is disposed to be friendly towards the missionaries, and says he will turn Christian when Tanoa dies. It was observed that the same savage homage was paid him that I have before spoken of in the other islands, similar expressions being used by both men and women.