

was experienced by our parties in places, which rendered it difficult at times to communicate with the natives, but this was apparently confined to small districts. The natives themselves say, that the language of those dwelling on the west end of Vitilevu, is different from that which is generally spoken in the group. At the island of Malolo, which lies off this part of Vitilevu, we found no difficulty, however, in the communications we had with the natives. But this subject will be amply treated in the Philological Department, and on that perhaps I may have trespassed too much already.

The language has the dual number, and plurals for expressing large and small numbers. It has distinct inclusive and exclusive pronouns, and certain pronouns that are only used in speaking of articles of food. One of its peculiarities is the combination of consonants without the aid of the usual number of vowels; as, for instance, "ndrondrolagi," a rainbow; and this constitutes such a difficulty in its pronunciation, that natives of no other group can utter these sounds, unless they lived among the Feejees from infancy.

The language affords various forms of salutation, according to the rank of the parties; and great attention is paid to insure that the salutation shall have the proper form. Women make their salutations in different words from those employed by the men, and no less care is taken by them to observe the appropriate formula. Thus, the wives of the matanivanua, or landholders, say, on passing a chief's house, "a-a-vakau dn-wa-a;" women of the lower orders say, "ndnoo;" and fishermen's wives say "wa-wa," stooping, with their hands behind their heads.

Equals salute each other with "ei vilitui." Men of the lower orders address chiefs, "duo-wa turanga," and the chiefs reply, "ivea rakaw."

They have also forms of expression equivalent to our "yes, sir," "no, sir;" as "io saka," and "sanga saka."

When the men approach a chief they cry out "duo-wa," to which the chief replies, "wa!" The salutation is not accompanied by any obeisance of the body, except when a chief is met on his route, when all retire out of his path, crouch, and lower their clubs.

The mode of salutation varies in different parts of the group; but in all, a chief would be thought ill-mannered if he did not return the salutation of a common man.

Dr. Fox, the acting surgeon of the Vincennes, had an opportunity, during the stay of the ship at the island of Ovolau, to examine many of the diseases of the natives, and of practising among them to some extent. The most remarkable disease, and one that is believed to be