

or soup, in which they have been boiled, which is drunk out of cups made of cocoa-nut shells; the third, or principal course, is the better portion of the turtle, baked and served up smoking, in its own shell. Over this the priest pronounces a short prayer; after which two of the company proceed to carve it with knives of bamboo. Pieces are often cut off to be sent to the king's wives, who are not allowed to be present. After the third course, *ava* is served, and the feast breaks up with the retiring of the king.

The mode in which they sit at feasts, and, indeed upon almost all occasions, is peculiar. The annexed figure will give a better idea than any description.



MODE OF SITTING.

The *mbure* being used for such purposes, is furnished much after the manner of their dwellings, except that a portion of it is screened off for the spirit and the priest. The *mbure* is also used for the reception of visitors. The coming of these is generally announced beforehand, and preparations made for their reception.

As soon as the canoes heave in sight, the whole population of the town go down on the beach to meet them. The strangers land in silence, and proceed to where the villagers are assembled, where both parties squat down. The chief of the visiting party then tells all the news and incidents of the voyage, which done, the chief of the town gives a narrative of events since they last met. All then join in a kind of song of praise, or thanks to their spirit for his protection, containing also a welcome to the strangers. They then unite in hauling up their canoes; and when this is done, the strangers are taken to the *mbure* and feasted. Dancing, stories, and *ava*-drinking succeed.