

of the corkscrew form, which is called *tombi*. Their usual mode of sitting is represented in the cut on the preceding page.

After they are married, the locks are clipped off, and the hair is kept short and frizzled like a thick wig. They frequently whiten it with lime, and then they call it *ulu-lase*.

Another preparation is applied to the hair, for the purpose of cleansing it. This, as has already been spoken of, is prepared from the ashes of the leaves of the bread-fruit tree. This is thick and viscid. They dip their heads into it, and their mops imbibe a large quantity of the liquid, so that on raising the head it courses down their cheeks, when on throwing the head from side to side it forms zigzag lines, each of which leaves its mark on the skin. These marks are considered very ornamental, and are called *ndraou*.

Those who have not as much hair as they desire, have recourse to wigs, which are made with such ingenuity as to baffle any attempt at detection.

The face undergoes its daily ornamental style of painting. The oil of the *maiketa*, mixed with the soot or lampblack of the *laudi-nut*, is used to blacken it, and when this can be relieved by a vermilion nose, a few spots here and there of the same colour on the face, or a broad band of it passing diagonally over the visage, they fancy themselves and are considered by their fellows beautiful, and will sit for hours with a small six-penny looking-glass admiring themselves with great delight. The turban, or *sala*, and the *maro* are the distinguishing marks of chiefs. The former are of large size, with ample folds; the latter of a length conformable to the rank of the wearer.

The *sala* is formed of light *tapa*, resembling taffeta, and is passed from one to a dozen times around the head. The *maro*, or *seavo*, for the full dress of a chief, is said to be sometimes as much as fifty yards in length, and on state occasions I have seen it so long as to require an attendant to act as train-bearer.

The chiefs also wear sometimes a *pareu*, like that of the Samoans and Tongese. High chiefs wear, as an ornament around the neck, a single shell of the *cypræa aurora*, and a valve of a large red *spondylus*. Both of these are highly prized, and handed down from father to son. Some wear a collar or necklace of whale's teeth, fashioned like claws; others strings of beads; others of human teeth, torn from the victims of their cannibal feasts; others strings of the *cypræa moneta*, and occasionally of large shells of the *Venus*.

Armlets are also worn, for which purpose the shell of the *trochus* is ground into a ring