

laughter, shouting, and joking. The clatter, noises, and singing may be heard for a great distance around.

The marriage ceremony of these people is conducted somewhat after our own custom. A wife is never bought, but it is generally supposed that each party will contribute something towards the household stock. When a young man is pleased with a girl, and his addresses meet with a favourable reception, he applies for the consent of her father; if this be refused, it sometimes puts an end to the affair; but it oftentimes happens that the young couple make a runaway match, and trust to a reconciliation afterwards, which usually is brought about.

It would be esteemed very indelicate for a young man to ask his future father-in-law what dowry his wife was to receive; this is never made known until after the wedding, and sometimes is delayed until the birth of the first child. If a separation take place, which frequently happens, the wife takes back the land and other property which she brought with her.

A few days previous to a marriage, it is formally announced to the relations and friends of both parties, who prepare mats, food, oil, and many other articles, for the festival; these are sent to the dwelling of the bride's father, where the ceremony is to take place. When the day arrives, all repair to the house, dressed and decorated in their gala suits. When thus assembled, the young couple are seated in the midst on a new mat; the priest presses their foreheads together, and pours on their heads a little cocoanut-oil; he then takes a branch of a tree, dips it in water, and sprinkles their faces, at the same time making a prayer for their future happiness and prosperity. Food is now placed on the mat between them, usually a particular kind of fish, with bread-fruit and taro, which they eat together. They are now considered as married, and the friends and relatives throng around them to offer their congratulations and rub noses. The feast then begins, and is continued till evening, when a fire is lighted in the open air, and dancing takes place. This festival is continued for several days; on the evening of the third day, the bridegroom takes his wife home.

For ten days after the marriage, the house in which the bride lives is screened with mats, and she does not go out of it, but remains at home to receive her friends. When the wife is eight months *enceinte* for the first time, the friends and relatives of the husband prepare provisions and mats; those of the wife, provisions also, with iriris and oil. These are all taken to an *amata*, a house without a loft, of which there are several in each town, for the convenience of such assemblies. The two parties sit on opposite sides of the house, with their property; two