

monly worn. On the upper part of the chest of the male figure are a series of circular white ring-marks on a black ground, which evidently denote the circular cicatrizations present in all the male natives. In the female figure the tattooing is possibly intended by a wide patch of diagonal ornamentation upon the abdomen, as also by lines drawn round the eyes, and not present in the male figure. In the male figure one lateral half of the face is painted white, and the other red. The arrangement of paint in this way is in vogue amongst the natives here as at Fiji; I saw one Admiralty man with one side only of his face reddened, and in Fiji, at dances, it is common to see natives with one lateral half of the face blue, and the other red or black. All the ornamentation on the figures is of the common zig-zag pattern, and formed of a series of lozenge and triangular-shaped spaces. The patterns are incised, and coloured of three colours, black, red, and white. The parts coloured white and red are cut in, whilst the patches of original surface left in relief are blackened. Guardian deities, such as these, are common in Melanesia and Papua, as is also their combination with representations of fish; carefully coloured drawings of the figures were made by Mr. J. J. Wild, artist of the Expedition, and my description of the figures is derived from these drawings.

Another temple had no figures, but the four large drums already mentioned. To the rafters and supports of the roofs of these temples inside are fixed up quantities of skulls of pigs and turtles, all arranged regularly, with the snouts downward. The skulls were decorated with colours. With them were suspended large quantities of balls of human hair, some evidently old, others of recent date: these balls or masses of hair were suspended sometimes in networks of string, sometimes in small receptacles of a very open basket-work. Both the bunches of hair and the skulls appeared often to have regular owners, though dedicated in the temple; the natives parted with both freely for barter.

The hair is probably cut off as a religious ceremony; some men had the hair recently cut off. A Dugong's and a Porpoise's skull were produced for barter. The natives evidently treasure skulls of all sorts. Human skulls are likewise kept stuck up in the thatch of the houses. At Dentrecaesteaux Island, one having an ornament in the nose was suspended to the front of a house over the doorway by means of a stick thrust through holes in the two squamous parts of the temporal bone. This skull the owner could not be induced to part with, but usually they were sold pretty freely, and they were in considerable abundance about the houses, but often much shattered; a