

spines of the shaddock-tree; whilst the dye injected into the punctures is obtained chiefly from the candle-nut. No reason is given for the adoption of this custom beyond its being commanded by God. Neglect of this divine commandment is believed to be severely punished after death.

The walk back to the shore, although another route was chosen, was just as rough as the one taken in the morning. At times we had to climb nearly perpendicular rocks, to creep under low bowers formed of reeds and brushwood, to wade through streams and rivulets, or tramp over swampy ground, the whole being very tiring. Clothes were torn by brambles, and hands and face were cut by sharp-edged leaves of shrubs and grasses.

On reaching the settlement, we found that great preparations were in progress for giving us a grand Meke Meke at night in honour of our visit. After dinner a party was made up, and about eight o'clock we landed and were received by the Governor of Kandavu and some of his officials. There were about two or three hundred of the natives assembled, dressed out in their best finery; their faces hideously painted black, their bodies bright with red and blue paint, and pretty well besmeared with cocoa-nut oil. The greater part of the men, and women too, wore only the *sulu*, with strips of *tapa*, or dried banana-leaves, dyed in different colours, hung round their