

before seen practising the same dance for this grand occasion at Bureta, in Ovalau. A party stood together in the centre and kept up a sort of chant, one of their number beating time with two sticks upon a small bar of light wood, which was held by the hands of another. The remainder danced round to the chorus in a ring, but every now and then, changes between members of the ring and chorus took place. One of the chants I took down as 'Rāihī vāl sāl sāte ā dūmm,' the last sound being uttered with a peculiar lingering humming sound. The words chanted usually have no meaning, corresponding to our 'fal la la,' and similar sounds. The chant was commenced always as a solo, the chorus joining in after the first few notes. Combined with the music, with excellent effect at various stages of the dance, was the loud clapping of hands, which was done in most perfect time, the claps of all the dancers and chorus sounding as one. Two kinds of claps were used, one with the hands hollowed, and the other with them flat. The two sounds thus produced served further to diversify the effect, and there was also added a loud shrill cry used in some of the figures just before their conclusion and uttered by one performer only, and which came in very well. The dancing consisted in most varied motions of the head, arms, body, and legs, the same motions exactly being gone through by every member of the circle in most perfect time. At one time the head and shoulders were bent forward, and the hands swung clapping together, at the same time as short side steps were made, carrying the performers round in the circle. Then a half-squatting position was suddenly assumed and the head was thrown first on to one shoulder, then on to the other. Then the performers would move on again, and stretch their arms out with a fixed gaze, as if shooting with the bow. None of the motions were very quick, and none very fantastic. The men wore fringes of various kinds, hanging from round their waists, mostly a combination of the yellow and red *Pandanus* leaf strips and the black fibrous girdles of the Fungus (*Rhizomorpha*). Most of them had also fringes of *Rhizomorpha* just below the knee, often with beads strung upon them. All had their bodies well covered with cocoanut oil, and their hair trimmed with great care.

"By the time the first dance was over, there was a dense concourse of spectators round the green. The missionary arrived, a table was set out under a tree opposite the chief's house, and three native teachers, two of them Tongan men, sat behind it to receive the money. The inhabitants of the various villages and smaller districts now advanced in separate troops, walking up in single file to the table and throwing down, each man or woman, their contributions upon it, with as loud a rattle as possible. As each contribution fell, the three teachers and some of the members of a further large body of teachers from the college, who were squatting close by, shouted 'Vinaka, vinaka' (slowly), 'Vinaka, vinaka, vinaka' (quickly), which means 'good, good,' or 'hear, hear.' Many bystanders joined in the applause. The money consisted of all sorts of silver coins, and a very few copper ones, and over £100 must have been collected