

men. Great satisfaction must be derived by Polynesians from the use of kaava, or it would not have been so universally upheld as a drink amongst them, nor would its use have become associated as it is with an elaborate ceremonial.

Usually, when the party with which I travelled in the large island of Fiji entered a village, the chief of the village made a request, as an offer of hospitality, that we would drink kaava with him ; and we sat on his right and left hand at the head of the circle, or rather long loop, formed by those present on such occasions. At the bottoms of the two sides of the loop were seated the servants, or a few of the lower orders of the village, who crawled in crouching and cringing, expressing their humility before the chief in the most ostentatious manner, looking indeed, sometimes, as if they were really half afraid to come at all.

The kaava is prepared at the opposite end of the loop from that at which the chief sits. Young men with good teeth are chosen to do the chewing, and they pay great regard to cleanliness, rinsing their mouths and hands carefully with water before they commence their task. There is a considerable amount of knack to be acquired in the chewing of the kaava root. If it is well chewed very little saliva should be mixed with it, and it should be produced from the mouth in an almost dry round mass about as large as the mouth can contain.

The masses produced by several chewers are mixed with water and the infusion is strained, as has been often described. The bowl is placed in front of the chief. It is a four-legged wooden bowl cut out of a single block. It has a string of cocoanut fibre fastened to it underneath to a loop cut in the wood. By this string the bowl, when not in use, is hung up against the wall in the chief's house. When the prepared bowl is placed before the chief it must always be so turned that the string is directed away from him. The chief is served first in his own private cocoanut shell. Then the others present, in order of their rank and position of their seats, receive shells full. We were always served immediately after the chief. It is the correct thing to drink off the cocoanut-shell full at a draught, and then spin the cup on its pointed end on the mat in front of one and say "Amava," or a word sounding closely like this, meaning, I was told, "it is emptied" ; in fact, "no heel taps." After the chief has drunk, the company all clap their hands in token of respect.

A considerable quantity of kaava, of a strength such as that of the infusion ordinarily drunk at Fiji, must be taken in order to produce intoxication ; but I have known a single