

This action continues for a time, and then the skeletons, for so I may term them, for they truly resemble them, suddenly seem to vanish and reappear. The disappearance is effected by merely turning round, for the figures are painted only in front, and their dusky forms are lost by mingling with the dark background. The trees illuminated by the fire, are brought out with some of the figures in bold relief, while others were indistinct and ghost-like. All concurred to give an air of wildness to the strange scene. As the dance proceeds, the excitement increases, and those who a short time before appeared only half alive, become full of animation, and finally were obliged to stop from exhaustion.

These corroborys are the occasion of much intercourse among the tribes, as they frequently make visits to each other for the sole purpose of carrying a new song for the dance. They have several kinds of these dances, which appear to be their only amusement. In their music they do not sound any of the common chords, and the only accompaniment was a kind of bass, as written below, which was in fact only a very deep-toned grunt, sounded, as ho, ho, ho, very deep in the throat. At the end of each dance they finished with a loud whoo, or screech, an octave above the key-note.



The above is thought by Mr. Drayton not to be entirely native music, but the following he has no doubt of; the words are given as he heard them.

Mer - ry dunbar a - roa Merry dunbar a - roa

O man gar merry own dunbar run mun gar.