

actual king, is held much in awe by the people. The regulations, after a full explanation of their objects, were signed, or rather they made their mark, for the first time, on paper. The old king has always been friendly to the whites, but his son is considered quite unfriendly towards them; and it is thought, by the missionaries, that were it not for the old man, and the fear of punishment by a man-of-war, they would not be safe.

Messrs. Hunt and Lythe acted as interpreters on this occasion, but not until after the one I had chosen was unable to make them understand. This was intentional on my part, for I did not wish the king and natives to think that the missionaries had had any part in the proceeding; and they did not undertake the office until the king and chiefs desired their assistance. Besides the signing, we had the clapping of hands and thighs, and the three audible *grunts* of satisfaction from the audience. The meeting broke up with a distribution of presents, and all, I believe, went away satisfied.

The ceremony attending the ava drinking of the king, at Somu-somu, is peculiar. Early in the morning, the first thing heard is the king's herald, or orator, crying out, in front of his house, "Yango-na ei ava," somewhat like a muezzin in Turkey, though not from the housetop. To this the people answer, from all parts of the koro, "Mama," (prepare ava.) The principal men and chiefs immediately assemble together from all quarters, bringing their ava-bowl and ava-root to the mbure, where they seat themselves to talanoa, or to converse on the affairs of the day, while the younger proceed to prepare the ava. Those who prepare the ava are required to have clean and undecayed teeth, and are not allowed to swallow any of the juice, on pain of punishment. As soon as the ava-root is chewed, it is thrown into the ava-bowl, where water is poured on it with great formality. The king's herald, with a peculiar drawling whine, then cries, "Sevu-rui-a-na," (make the offering.) After this, a considerable time is spent in straining the ava through cocoa-nut husks; and when this is done, the herald repeats, with still more ceremony, his command, "Sevu-rui-a-na." When he has chaunted it several times, the other chiefs join him, and they all sing, "Mana endina sendina le." A person is then commanded to get up and take the king his ava, after which the singing again goes on. The orator then invokes their principal god, Tava-Sava, and they repeat the names of their departed friends, asking them to watch over and be gracious to them. They then pray for rain, for the life of the king, the arrival of wangara Papalangi (foreign ships), that they may have riches and live to enjoy them. This prayer is followed by a most earnest response, "Mana