

but Vaki Levuka is ygali to Levuka, whilst the mountainous regions are independent and predatory. The term mbati signifies allies, or being under protection, though not actually subject to it. Ygali expresses that they are subjects, and compelled to pay tribute yearly, or obliged to satisfy the demands of the chiefs, whenever made upon them.

Tui Levuka is the principal chief of Ovolau; his authority extends over eight towns on the east side. He is very friendly to the whites, and is represented by them to be a kind-hearted and honest chief: he is between forty and fifty years of age, and has a pleasing countenance; he rules his village with great popularity. It was amusing to see his bewilderment in attending to the various duties and offices he had to perform, in providing the large supplies of food, consisting of yams, taro, &c., that were required for our use; he was, however, very industrious, and by the aid of Whippy, got through very well, though with much fear and trembling, lest he should be held accountable for any theft or depredations committed on our property, or accident to our men, in the various occupations that were all going forward at the same time, consisting of watering, wooding, digging gardens, making enclosures, building, as he said, towns, holding markets, and trading all day long for spears, clubs, shells, &c.; he had great fears, too, of exciting the jealousy of the Ambau chiefs, who he judged would not like to see the advantages he was reaping from our lengthened stay, which would naturally enough bring their displeasure upon him. I found him of great use, and was in the habit of receiving from him almost daily, visits at the observatory, so that when Whippy was at a loss for any information relative to the islands, Tui Levuka was always at hand to supply it.

The rest of the island is under the Ambau chiefs, or as they express it, ygali to Ambau, excepting the mountaineers, who are easily brought over to fight on any side, and are, from all accounts, true savages. Tui Levuka has never been properly installed into office, although from his courage and talent as a leader, he is highly respected. The circumstance which has prevented this ceremony from taking place was, that the Ambau chiefs succeeded by stratagem in getting possession of Ovolau about fifteen years ago, or in 1825, before which time it had belonged to Verata, with which Ambau was at war. The Verata chiefs had been always in the habit of installing the chiefs, but since they have lost Ovolau, they refuse to perform the rite, and the Ambau chiefs will not exercise it, on account of religious dread, and the fear of offending their gods.

The islands of Wakaia and Mokungai, near that of Ovolau, are