

make a fool of him ;" but by promises and persuasion he was induced to accede. Preparations were accordingly made to install him. This ceremony is performed by the Levuka people, the original inhabitants of Amoau, uniting with those of Kamba, inhabiting a town near Kamba Point, the most eastern point of Vitilevu, and about ten miles east of Ambau. As soon as the chiefs of Ambau have elected a king, they make a grand ava party, and the first cup is handed to the newly elected chief, who receives the title of Vunivalu. Some time after this, the Kamba and Levuka people are called in to make the installation, and confer the title of royalty. It is related, that while the preparations for this ceremony were going on, the chiefs of Ambau were restless, and determined to make war upon Rewa, a place always in rivalry, about fifteen miles distant from Ambau, to the south. Tanoa, however, was well disposed towards the people of this district, being a Vasu of Rewa. There are three kinds of Vasus, Vasu-togai, Vasu-levu, and Vasu. The first is the highest title, and is derived from the mother being queen of Ambau. Vasu-levu is where the mother is married to one of the great chiefs of Rewa, Somu-somu, or Muthuata, and the name of Vasu extends not only to the minor chiefs, but also down to the common people. It confers rights and privileges of great extent, and is exclusively derived from the mother being a high chief or wife of some of the reigning kings. It gives the person a right to seize upon and appropriate to his own use any thing belonging to an inhabitant of his mother's native place, and even the privilege of taking things from the sovereign himself, and this without resistance, dispute, or hesitation, however much prized or valuable the article may be. In the course of this narrative, some instances of the exercise of this power will be related. Tanoa therefore used all his efforts to prevent an outbreak, but without success, and he was compelled to carry on the war. He, however, secretly gave encouragement, and, it is said, even assistance, to the opposite party; this becoming known, produced much difficulty and discontent among the Ambau chiefs and people. Notwithstanding this, he at length contrived to bring about a truce, and invited many of the Rewa chiefs and people to visit him, whom he received with great distinction. This incensed his new subjects very much; and on his presenting to the late enemy his new and large canoe, Ndranuivio, their indignation was greatly increased, and caused some of them even to enter into a plot to murder him. Among the conspirators were the head chiefs, Seru Tanoa, Komaiunindavu, Mara and Dandau, of Ambau, Ngiondrakete, chief of Nikelo, and Masomalua, of Viwa. Tanoa, on being advised of this, took no