

buted among the Lasikaus, or fishermen, and gained the most of this class over to his interests. All things being arranged, on a certain day the signal was given, and most of the allies declared for Tanoa. Whilst the rebel chiefs were in consternation at this unexpected event, the Lasikaus rose and attacked them. A severe contest ensued; but it is said the fishermen, having built a wall dividing their part of the town from that of the Ambau people, set fire to their opponents' quarter, and reduced it to ashes. The latter fled for refuge to the main land, across the shallow isthmus, but found themselves here opposed by the king with his army, who slaughtered all those who had escaped from Ambau. This done, Tanoa entered Ambau in triumph, and receiving the submission of all the neighbouring towns, resumed the government, after an absence of five years. This recovery of his kingdom took place in 1837. Being thus re-established, Tanoa, in order effectually to destroy his enemies, sent messages to the different towns, with presents, to induce the inhabitants of the places whither the rebels had fled to put them to death. In this he soon succeeded, and their former friends were thus made the instruments of their punishment. Tanoa having succeeded in establishing his rule, put a stop to all further slaughter; but all the principal chiefs who had opposed him, except Masomalua, of Viwa, had been slain. Tanoa's authority was now acknowledged in all his former dominions; but this has not put an end to the petty wars. The three chief cities, Ambau, Rewa, and Naitasiri, are frequently at war, notwithstanding they are all three closely connected by alliances with each other. Here, in fact, is the great seat of power in the group, though it varies occasionally. These three places form, as it were, a triangle, the two former being on the north and south coasts, while that of Naitasiri is situated inland, on the Wailevu, or Peale's river. These disturbances most frequently occur between Ambau and Rewa. Tanoa takes no part in these contests, but when he thinks the belligerents have fought long enough, he sends the Rewa people word to "come and beg pardon," after the Feejee custom, which they invariably do, even though they may have been victorious.

Mr. Brackenridge, our horticulturist, was soon busily engaged in preparing the garden for our seeds. I had been anxious that this should be done as soon as possible, in order that we might have a chance of seeing it in a prosperous state before we left the island; and I feel much indebted to him for the zeal he manifested. About twenty natives were employed in putting up the fence, the chief having agreed with each of them to make two fathoms of it. Some were employed in clearing away the weeds, and others in bringing reeds and stakes down from the mountains. Mr. Brackenridge marked out the line for