

mises, now we will see how you will keep them. To me you look more like slaves than fighting men."

Or thus: "Here are these strangers come to fight with us. Let us see who are the best men."

To another tribe he will say: "Where do you come from?" Some one of the tribe starts up, and striking the ground with his club, replies by naming its place of residence. The *vunivalu* then continues, "Ah! I have heard of you; you boast yourselves to be brave men; we shall see what you are; I doubt whether you will do much. You seem to be more like men fit to plant and dig yams than to fight."

After he has thus gone through his forces, he cries out: "Attend!" On this the whole clap their hands. He then tells them to prepare for battle, to which they answer, "*Mana ndina*," (it is true.)

In some parts of the group the forces are marshalled in bands, each of which has a banner or flag, under which it fights. The staff of these flags (*druatina*) is about twenty feet in length, and the flags themselves, which are of corresponding dimensions are made of *tapa*. As an instance, the forces of Rewa are arranged in four bands, viz.:

1. The *Valevelu*, or king's own people, who are highest in rank, and held in the greatest estimation.
2. The *Niaku ne tumbua*, the people of the *vunivalu* or fighting chief.
3. The *Kai Rewa*, or landholders of Rewa.
4. The *Kai Ratu*, which is composed of the offspring of chiefs by common women.

The flags are distinguished from each other by markings: that of the *Valevelu* has four or five vertical black stripes, about a foot wide, with equal spaces of white left between them; the rest of the flag is white.

In the flag of the *vunivalu* the black and white stripes are horizontal.

The flag of the *Kai Rewa* is all white.

The *Kai Ratu* use, as flags, merely strips of *tapa*, or array themselves under the flag of a chief. Each of the first three bands is kept distinct, and fights under its own flag, in the place which the commander appoints. The flag of the latter is always longest, and is raised highest, whether he be king or only *vunivalu*. To carry a flag is considered as a post of the greatest distinction, and is confined to the bravest and most active of the tribe.

A town, when besieged, has also its signal of pride. This consists of a sort of kite, of a circular shape, made of palm-leaves, and decorated with ribands of white and coloured *tapa*. When an enemy approaches the town, if the wind be favourable, the kite is raised by