

Tribes that do not possess such fastnesses, are compelled to take refuge under the protection of some powerful chief, in consideration of which they are bound to aid their protectors in case of war. They are summoned to do this by a messenger, who carries a whale's tooth, and sometimes directs the number of men they are to send. A refusal would bring war upon themselves, and is therefore seldom ventured. There is, however, a recent instance in which such aid was refused with impunity by Tui Levuka, who was persuaded by the white residents* to disobey a summons sent from Ambau. Having done this, the people of Levuka felt it necessary to prepare for defence, by repairing their stone walls and provisioning their stronghold in the mountains. They thus stood upon their guard for a long time, but were not attacked.

The religion of the Feejeeans, and the practices which are founded upon it, differ materially from those of the lighter-coloured Polynesian people.

The tradition given by the natives of the origin of the various races is singular, and not very flattering to themselves. All are said to have been born of one pair of first parents. The Feejee was first born, but acted wickedly and was black: he therefore received but little clothing. Tonga was next born; he acted less wickedly, was whiter, and had more clothes given him. White men, or Papalangis, came last; they acted well, were white, and had plenty of clothes.

They have a tradition of a great flood or deluge, which they call Walavu-levu. Their account of it is as follows: after the islands had been peopled by the first man and woman, a great rain took place, by which they were finally submerged; but, before the highest places were covered by the waters, two large double canoes made their appearance; in one of these was Rokora, the god of carpenters, in the other Rokola, his head workman, who picked up some of the people, and kept them on board until the waters had subsided, after which they were again landed on the island. It is reported that in former times canoes were always kept in readiness against another inundation.

The persons thus saved, eight in number, were landed at Mbenga, where the highest of their gods is said to have made his first appearance. By virtue of this tradition, the chiefs of Mbenga take rank before all others, and have always acted a conspicuous part among the

* This is not the only instance in which the white residents have exercised a salutary influence. It is fortunate for the natives that those who have settled among them have been principally of such a character as has tended to their improvement. There are, however, some exceptions, by whose bad example the natives have been led into many excesses.