

hospitality. I took a look at the garden we had planted, and found that many of the vegetables had already gone to seed, which the white man, George, had gathered; but it wanted weeding, which they promised me should be done, under an injunction that they would pull up nothing that they did not know.

On the Observatory Point, Seru, Tanoa's eldest son, had built an mbure for the accommodation of strangers, and the spot is now held sacred. I found he had respected the pile of stones I had left as a mark for the harbour.

The Lebouni people, I was told, would occasionally complain that they had not been sufficiently rewarded for their services at the kitchen. They are a remarkably wild-looking set of fellows, and may be termed wild Feejee men. The wood-cut conveys a good representation of them.



WILD FEEJEE MAN.

An anecdote of a noted chief, proves they have some commendable points about them. This man is known by the whites at Ovolau by the name of the "Dog of the Mountains," he was offered a large reward if he would assist in killing them; but this he positively refused to do, or to let any of his people be engaged in so dishonest an affair, assigning as a reason that they had always behaved well and been their friends, and he would in all ways protect them. When he visits Levuka, since this became known to the white residents, he is treated with marked distinction and kindness.

Here I again saw Paddy Connel. He complained of ill health, and imputed it to his being capsized in the canoe off Kamba Point, when proceeding to Rewa with my letters. He said he was now on his way to Ambatiki, to live again with his fourth wife, and his two small