

west side, in water from seven to twelve fathoms deep; but a good and safe harbour exists on the Moturiki side, by entering through a narrow channel before reaching Thangala Island. This channel may be known by a large coral rock on the reef. After getting through the reef, there is anchorage in from seven to ten fathoms, with sandy bottom.

We passed through the Moturiki Passage, and steered for Ambatiki, examining on our route, the transit bearings, and taking angles on the different peaks, in order to verify the charts. We also passed close to the Horseshoe Reef, off which I obtained chronometer sights and angles; and made many useful observations on Goro, Nairai, Angau, Ambatiki, Wakaia, and Ovolau. We thence proceeded to Vuna, which we did not reach until daylight on the 7th, after a tedious sail, contending with light winds and calms under its highlands.

At Somu-somu we found the missionaries under some alarm respecting the prospect of war with Ambau, which had been for some time threatening them, and was now about to commence. The cause of hostilities appeared, according to the missionaries, to have been a difficulty that had occurred between Somu-somu and the town of Buia, on the south side of Vuna.

Several months previously, some canoes belonging to Vuna, when in distress, took refuge in the dominions of Ambau, and received kind treatment; for the people of Ambau, instead of putting them to death, or making them slaves, afforded them the means of returning to their own country. The Vuna people, after their return, proposed to give the Ambau chiefs and people a feast, which, becoming known to Tui Thakau, king of Somu-somu, he became offended, and argued, that if they were rich enough to give feasts, they might pay more tribute, which he at once called upon them to do. This they considered as very arbitrary, and contrary to their usages. They therefore refused to pay, having first applied to Ambau for protection, which was readily promised them, agreeably to the wily policy of Ambau, which is always to protect the weak, and produce strife in the different districts, that they themselves may finally profit by the contention. This prospect of war prevented the Somu-somu chiefs and people from uniting in the festivities of the king of Muthuata; and instead of accepting the invitation, they were obliged to request the alliance of the king, through his son Ko-Mbiti, who, it will be recollected, had returned to Muthuata after the Peacock's arrival. The old king of Muthuata, although very friendly to Somu-somu, yet feared the displeasure of