

districts. These various gods owned certain animals, reptiles, fish, and birds. In some few districts inanimate objects were worshipped, thus: a branch of bamboo, with a bunch of cocoa-nut fibres tied on the top, was worshipped in Manono. They also had carved blocks of wood and stone erected in memory of dead chiefs, which they worshipped.

The account they give of the creation of their island is as follows:

Tangaloa, their great god, who lives in the sky, sent down the bird Tuli (a kind of snipe), his daughter, to look what was below. She reported to her father that she saw nothing but sea. Tangaloa then rolled a stone from heaven, which became the island of Savaii, and another which produced Upolu, and the same for the others.

This did not suit Tuli, who returned to ask for inhabitants. He gave her orders to plant the wild vines (fuefue), which after growing were ordered by him to be pulled up and thrown into heaps, from which worms were produced. Then it was desirable that they should become human. Spirits were accordingly sent to them by Tuli, and the worms became man and woman.

Their notions of a future existence are quite vague. They believe, however, in a happy future state, where every thing good is provided. Some say that it is on their own island, others on distant islands, and for the chiefs at the residence of the gods on Pulotu, an island to the westward. They also believe that the spirit goes there immediately after death; that in these places it never rains; that they eat and drink there without labour, and are waited upon by the most beautiful women, who are always young, or as a chief expressed it to one of our officers, "whose breasts never hang down."

The spirits, according to their belief, often come down to wander about at night around their former dwellings; some spirits are believed to die, while others are immortal; some dwell in subterranean abodes, and are eaten by the gods. Some persons believe that after death they become "aitus," or inferior gods.

They believed in many omens, which were carefully watched. If the black stork, called matuu, flew before them on a war expedition, in the direction they were going, they deemed it betokened success; but if in any other direction, it was an ill omen. If a dim moon, or very bright starlight, or comet, were observed, it always indicated the death of a chief; and a rainbow was a sign of war.

The squeaking of rats was an unfortunate omen. Sneezing was also considered unlucky; if any one of a party sneezed on a journey, their further progress was postponed.

I was told that the Samoans have a great dread of being abroad in