

On Vanua-levu it is believed that the souls of their deceased friends go to Dimba-dimba, a point of land which forms Ambau Bay. Here they are supposed to pass down into the sea, where they are taken into two canoes by Rokavona and Rokora, and ferried across into the dominions of Ndengei. When it blows hard, and there are storms of thunder, lightning, and rain, the natives say that the canoes are getting ready.

Some few of the natives worship an evil spirit, whom they call Ruku batin dua (the one-toothed Lord). He is represented under the form of man, having wings instead of arms, and as provided with claws to seize his victims. His tooth is described as being large enough to reach above the top of his head; it is alleged he flies through the air emitting sparks of fire. He is said to roast in fire all the wicked who appertain to him. Those who do not worship him, call him Kaloukana, or Kalou-du.

At Rewa, it is believed that the spirits first repair to the residence of Ndengei, who allots some of them to the devils for food, and sends the rest away to Mukalou, a small island off Rewa, where they remain until an appointed day, after which they are all doomed to annihilation. The judgments thus passed by Ndengei, seem to be ascribed rather to his caprice than to any desert of the departed soul.

This idea of a second death is illustrated by the following anecdote, related by Mr. Vanderford. This officer resided, for several months after his shipwreck, with Tanoa, King of Ambau. During this time there was a great feast, at which many chiefs were present, who remained to sleep. Before the close of the evening amusements, one of them had recounted the circumstances of his killing a neighbouring chief. During the night he had occasion to leave the house, and his superstition led him to believe that he saw the ghost of his victim, at which he threw his club, and, as he asserted, killed it. Returning to the house, he aroused the king and all the other inmates, to whom he related what he had done. The occurrence was considered by all as highly important, and formed the subject of due deliberation. In the morning the club was found, when it was taken, with great pomp and parade, to the mbure, where it was deposited as a memorial. All seemed to consider the killing of the spirit as a total annihilation of the person.

Among other forms of this superstition regarding spirits, is that of transmigration. Those who hold it, think that spirits wander about the villages in various shapes, and can make themselves visible or invisible at pleasure; that there are particular places to which they resort, and in passing these they are accustomed to make a propitiatory