

ear to ear.* In the accompanying figure of the burial-place of the Hawaiian kings, the god on the left hand shows an extraordinary development of mouth.†

The Hawaiians, in common with other Polynesians, recognised a Moon Goddess, "Hina." The crescent-shaped faces figured by Ellis, look almost as if they might possibly have represented such a Moon Goddess; but there seems to be no evidence in favour of such a conjecture.

With regard to the hook-shaped ornament, Cook writes: "Both sexes adorn themselves with necklaces made of small black cord, like our hat string, often above a hundred-fold, exactly like those of Watecoo; only that, instead of the two little balls, on the middle before, they fix a small bit of wood, stone, or shell, about two inches long, with a broad hook, turning forwards at its lower part, well polished.‡ And sometimes a small human image of bone, about three inches long, neatly polished, is hung round the neck."

Captain King writes: "Both sexes wear necklaces made of strings of small variegated shells, and an ornament in the form of the handle of a cup, about two inches long, and half an inch broad, made of wood, stone, or ivory, finely polished, which is hung about the neck, by fine threads of twisted hair, doubled sometimes a hundred-fold. Instead of this ornament some of them wear, on their breast, a small human figure, made of bone, suspended in the same manner.§

The form of the ornament was thus a matter of invariable usage already in Cook's time. No similarly formed ornament appears to occur in any other Polynesian Island. Nearly all examples of the ornament in museums are of Sperm-Whale ivory. I have seen one of wood, but none of stone. They all seem closely alike in form; but in the British Museum and Christy Collections, there are necklaces made of a number of small Hook-ornaments strung on the same strands side by side.

From the accounts cited it appears that human figures were worn in the same manner as the Hook-ornament, as if the one ornament were a substitute for the other. The Hawaiians habitually carried their gods to battle with them, and in the plates of "Cook's Voyages" several deities are represented as

* "A Voyage Round the World in the years 1803, 4, 5, and 6," pp. 106-107. By Urey Lisiansky. London, 1814.

† The figures extant of this Morai vary very much, no doubt partly because taken at different times. The one in "Byron's Voyage," when compared with Ellis's, seems however to be simply excessively badly and carelessly drawn.

‡ "Cook's Third Voyage," Vol. II, p. 232.

§ Ibid., Vol. III., pp. 134-135.