

dared to venture from the mountains, whither they had fled during the massacre, they collected the bodies, which they found in a state of nudity, dressed them in native cloth, and buried them in the beach, as they were accustomed to bury their own chiefs. The actors in the massacre proceeded at once to Upolu, which will account for their having been afterwards seen there, and recognised by the French. Our inquiries relative to the spot where they had buried the bodies, were not satisfactorily answered. How the carpenter's son escaped is not known. He is said to be still living at a village on the eastern part of the island. There appears to be mention made of a boy among the missing, in La Perouse's account. Levasii, a chief of the district of Faleletai, was at the massacre of the party of La Perouse. He was then a boy of thirteen years of age. He remembered the occurrence, and that three of the Papalangi were killed.

The perpetrators of the deed were some young chiefs from the district, who were on a "malanga" to Tutuila. At that time Aana district had the rule, or was the "Malo" party, and domineered over the inhabitants of the other islands and districts.

The village of Pago-pago contains about thirty dwellings, and a council-house, which is in use as a church, until the large one they are engaged in building shall be finished. Every village has a council-house for the entertainment of visitors, and the accommodation of meetings.

This island is under several chiefs, each of whom rules over a town, district, or bay. The present chief of Pago-pago is Mowna, the adopted son of the last chief, Pomale, who died not long since, leaving an only son, also called Pomale, who from his great modesty lost his inheritance. Mowna was more crafty than Pomale, and understood well his rival's character. After the death of the old chief, these two young men, about the same age, became candidates for the succession. Mowna, through his intrigues, succeeded in getting the whole family together to decide between them. Both Mowna and Pomale were present, the former appearing dejected, silent, and willing to leave the decision to the meeting; whilst Pomale, when asked who should be chief, said with his usual modesty that he was in favour of Mowna, who was accordingly made chief. Mowna, however, is now so in name only, for Pomale rules in fact. This arises from his good character, and the influence he derives from the missionaries, of whom he is one of the most active and pious supporters, and withal a great preacher. So great is the confidence Mr. Murray has in Pomale, that he is frequently left to take charge of the congregation, during the absence of Mr. Murray in another part of the island.