

sure of the naked body to the sun; flogging; cutting off the ears and nose; confiscation of property; and the compulsory eating of noxious herbs.

When a murder has been committed, the friends of the person slain unite to avenge his death; and the punishment does not fall upon the guilty party alone, but on his friends and relatives, who with their property are made the subjects of retaliation. If any delay in seeking redress in this manner occurs, it is received as an intimation that the injured party, whether the family, the friends, the village, or whole district to which the murdered person belonged, are willing to accept an equivalent for the wrong they have sustained. The friends of the murderer then collect what they hope may be sufficient to avert retribution, and a negotiation is entered into to fix the amount of compensation. When this is agreed upon, it is offered to the nearest relative of the deceased, and the parties who present it perform at the same time an act of submission, by prostrating themselves before him. This closes the affair.

For some crimes nothing but the death of the offender could atone. Among these was adultery; and when the wives of chiefs eloped with men of another district, it generally produced a war. This was one of the causes of the wars waged by Malietoa.

There existed, however, means by which the code was rendered less bloody, in places of refuge for offenders, such as the tombs of chiefs, which were held sacred and inviolate.

Wars were frequent among the Samoans before the introduction of the gospel, and scarcely a month passed without quarrels being avenged, and with blows. The last and perhaps the most bloody war that has ever occurred on these islands, was about the time of the first visit of Mr. Williams, the missionary, in 1830, when the inhabitants of one of the finest districts, that of Aana, in the western part of Upolu, were almost exterminated. This war continued for eight months, and only those were saved who escaped to the olos, or inaccessible places of refuge, or were protected by the "Malo," the ruling or conquering party.

When the missionaries arrived, in 1836, and for upwards of a year afterwards, Aana was without a single inhabitant; but through their influence upon the Malo party, it was agreed at a large "fono" to restore the exiles to their lands. Aana is again (in 1839) the finest part of the island, and will be in a few years quite a garden.

These wars, like those of all savage people, were attended with great cruelty, and neither old nor young of either sex were spared. It is