

10. According to a resolution adopted by the Council of the League of Nations on 23 April, 1923, "the status of the Native inhabitants of a mandated territory is distinct from that of the nationals of the Mandatory Power and cannot be identified therewith by any process having general application." It was, however, not considered inconsistent with this principle "that individual inhabitants of the mandated territory should voluntarily obtain naturalization from the mandatory Power." In documents of travel the Samoans have been described as "British-protected persons, Natives of the Mandated Territory of Western Samoa." The provisions of the British Nationality and Status of Aliens (in New Zealand) Act, 1928, allow individual inhabitants of the Territory voluntarily to obtain British naturalization. As of 31 March, 1947, certificates of naturalization had been granted to 50 Native Samoans and to 71 inhabitants of European status, including children.

11. Most of the Samoans continue to reside in their ancestral villages scattered round the coast. Altogether there are 192 such villages. The heaviest concentration is along the north coast of Upolu. Here, too, is the town of Apia, which now has within the boundaries of the old municipality a total population of close to 10,000, inclusive of five Samoan villages. Most persons of European status, other than mission workers, live in or around Apia. A small but increasing number of Samoans from outer areas also live in Apia, temporarily or permanently, on an individual basis. In general, however, the elaborate social system of Samoan communities, rooted in the extended family and the authority of the *matai* (titleholder) and *fono* (Council), are still largely intact.

12. All Samoans have long been converted to Christianity. The census of 1945 showed religious affiliation as follows: London Missionary Society, 36,661; Roman Catholics, 11,786; Methodist, 10,580; Latter Day Saints (Mormon), 2,337; Samoan Congregational Church, 547; Seventh Day Adventist, 505; other, 5. The church is an important social as well as spiritual centre in Samoan communities.

C. The Historical Background

13. In the nineteenth century, under the stimulus of European political contacts, a Samoan "kingdom" took form, with a Samoan "King" (*Tupu*). The latter position was held by a non-hereditary succession of Samoan chiefs, representative of the highest families in Samoa, but the rivalries engendered kept the islands in almost constant civil strife. The kingdom persisted, however, until 1899. Certain privileges were obtained from the "independent" Samoan Government by Germany, Great Britain, and the United States, including the right to establish coaling stations. These three Powers also established a separate Tripartite regime over the Municipality of Apia, where nearly all Europeans were living. A Supreme Court dealt with matters involving both Samoans and Europeans.

14. The frequent intervention of the powers and their nationals in Samoan affairs, conjoined with the devious tendencies in the traditional Samoan political organization, made the last two decades of the nineteenth century a particularly troubled period of wars and intrigues. In 1899, after a new dispute over succession to the kingship, the three Powers sent a High Commission to Samoa. As a result, the position of King was abolished with the acquiescence of certain Samoan leaders.