

which assists not only in relieving fatigue, but also in maintaining the songs and music of the people; during the handwork periods the children are employed in weaving and other crafts of a like nature which comprise their culture in respect of those activities. Trainees in the Training School receive special lectures from the Samoan staff in the old customs and traditions of which the Samoans are so fond, but which will eventually be lost through increased contact with the outside world unless maintained in the schools; in social studies and language work, special emphasis is laid on the teaching of the various legends and folk-lore which play such a large part in Samoan life.

Amongst the Samoans themselves, organizations along the lines of the guilds of the Middle Ages exist for the preservation of various crafts, as, for example, house-building, canoe-making, weaving of fine mats, and tapa-making. The Polynesian Society exercises a general interest in island customs, but, in the main, research in these matters has been left to the enthusiasm of a few individuals. Many of these have been found in the ranks of the missionaries. Others have been men whose specialized training has led them into these fields. Books and pamphlets of authoritative material are available, but, apart from the work of different Administration Departments, there are no very active societies taking positive steps to preserve and encourage indigenous culture. As it was formerly the custom of the Samoans to bury personal articles with the dead, there is a limited scope for archaeological work, but to date anything of this nature has been done by individual enthusiasts. At Mulinu'u, the headquarters of Samoan Affairs, there is a small collection of specimens available for inspection. No special provision has been made for the protection of any sites which may be of archaeological value. Regulations governing the destruction of native birds exist in order to prevent them from being killed out by people seeking food or feathers for decoration, but no areas have been set aside as sanctuaries. In certain areas the Samoans themselves place a ban on the destruction of trees or shrubs, but the reason for this lies in historical causes rather than a desire to protect native flora. In Apia there is a large public park and other areas maintained for public purposes.

*Research.*—Owing to many practical difficulties it has not been found possible to undertake any organized educational research work. A good deal of work of a sociological nature has been undertaken by individuals, particularly missionaries, teachers, and specialists, and their results published.

*Contribution by New Zealand Government.*—Apart from the teachers which the New Zealand Education Department has made available, notwithstanding an acute shortage in the Dominion itself, the Government of New Zealand have borne the expense of scholarships amounting for the year to £7,900; school equipment (such as visual training aids, text-books, &c.), £970; Samoan teachers sent to New Zealand for experience, £250. The educational development scheme will involve a substantial increase in the number of New Zealand teachers and a capital cost in buildings and equipment of close on £200,000. A certain proportion of this cost will, in all probability, be met by the New Zealand Government. The broadcasting system, which is proving of high educational value, has been installed and maintained up to 31st March, 1948, entirely at the expense of the New Zealand Government.

The proposed new general scheme of education is as follows:—

