

XI. MORAL, SOCIAL, AND MATERIAL WELFARE.

What are, generally speaking, the measures adopted to ensure the moral, social, and material welfare of the Natives? (Measures to maintain the interests, rights, and customs of the Natives, their participation in public service, Native tribunals, &c.)

THE MORAL WELFARE of the Natives has been the care of the missions for two generations past, and to the missions is due the fact that the whole of the Native people are Christianized and possess elementary education in the vernacular. The missions are the London Mission Society, the Wesleyan Mission, the Roman Catholic Mission, the Seventh Day Adventists, and the Latter-day Saints Mission. Every endeavour is made by the Administration to assist and co-operate with these missions, and it is in complete harmony with them.

Prior to May, 1920, the Natives were prohibited, whilst the white and half-caste population were permitted, to purchase liquor on a permit system. The Constitution Order which came into force on the 1st May, 1920, ordained complete prohibition, and this was repeated by the Samoa Act, 1921 (New Zealand), sections 336 to 341.

Prior to this legislation two systems of marriage existed, one for "Europeans" (meaning whites and those half-castes who are registered as Europeans) and another for Samoan Natives. A universal law has been enacted, and its text may be found in the Samoa Act, sections 284 to 300.

The equal incidence of the criminal law, the endeavour to improve the standard of education by the establishment of district schools, and the standard of workmanship among artisans by the introduction of competent Public Works foremen, the training of nurses and medical students, and other endeavours for material advancement all tend to moral advancement, and this is always kept in view.

THE SOCIAL SYSTEM of the Natives is based upon the family, at the head of which is a *Matai*, who is appointed to use the family name or title (*Suafa*) and to rule over the family. The family land is held communally and administered by the *Matai*.

Families are gathered together in villages (*nu'u*), and the village is presided over by a *Pulenu'u* or Town Ruler, who is chosen by the *Matais* and appointed by the Government. Every village prescribes rules for its own domestic concerns.

Every endeavour is made to maintain the authority of the *Pulenu'u* and the *Matai*, and to preserve beneficial customs while eliminating undesirable customs.

THE MATERIAL WELFARE of the Natives naturally involves their moral and social welfare also, and every endeavour is made to co-ordinate the three elements.

The administration of the government of the Natives is entrusted largely to themselves. The *Pulenu'u* administers the law in the village; the *Fa'amasino* is a Native Judge, now being elevated to the status of a High Court official, and exercises a limited jurisdiction in a district; the *Komisi* is a member of the Land and Titles Commission (a branch of the High Court exercising jurisdiction over Native land and titles of honour); the *Pulefaatoaga* is an Inspector of Native Plantations and Suppression of Beetle Operations; the *Faipule* is a member of the Council of Faipules, which advises and assists the Administrator in Native legislation; the *Fautuas* are the two highest chiefs, who act as advisers to the Administrator. *Failautusis* and *Leoleos* are clerks and messengers respectively to certain of these officials. A pamphlet containing the "Duties of Officials" has been forwarded to the League of Nations.

The land of the Natives is held under their customs and usages, and is preserved to them by prohibition of alienation (see Samoa Act, 1921, sections 278 to 283). Under Native customs the right to administer the land of a family generally involves the appointment to a "title" (*suafa*). The appointments are made according to custom by the Natives themselves, are recorded by the Government, and in cases of dispute are adjudicated on by the Land and Titles Commission.

The supply of pure water to Native villages is encouraged and undertaken in approved cases by the Government on payment of a portion of the cost.

The energies of the Natives are directed to the production of copra from their coconut-palms, and to the production of foodstuffs from their plantations. They produce the greater part of the copra exported, and their present plantations could produce more. The local price is regulated by the competition of buyers, and their sales of copra produce to the Natives a sufficiency of money for their needs. To earn money in a less easy way by working for others is not attractive to them, and the supply of labour from Native sources is therefore short and expensive. This is the explanation of the necessity for imported labour, and the situation will continue until the Native population enormously increases.

Samoan Natives participate in the Public Service of the Territory in two capacities, whole-time and part-time. Part-time officials, collectively known as "Native Government officials," are the *Pulenu'us*, *Fa'amasinos*, *Komisis*, *Pulefaatoagas*, *Faipules*, and *Fautuas*, with their *Failautusis* and *Leoleos* enumerated above; they receive small salaries, and their duties absorb but little of their time.

Whole-time officials are employed in the Samoan Public Service as departmental officials. The Samoan Public Service comprises two divisions—the European Division and the Native Division. The decision has been lately reached, and promulgated, that Samoans who qualify by examination can pass from the Native Division to the European Division; but some time must elapse before educational advancement is sufficient to enable much practical effect to be given to the scheme. The employment of Native Samoans on the staff is shown in the tables subjoined.

In addition to those whole-time officials who are classified as departmental officers, a number of persons are whole-time employees as "permanent casuals" and persons under instruction, the former being mostly employed by the Public Works Department while capital works are being executed, and the latter being such persons as Samoans undergoing instruction as nurses, teachers, &c.