

"(4) The discontent concerning the medical-tax did not originate with the committee. Doubts as to its application were first expressed in the Council of Faipules, and the village Matais (Councillors) declared against it at the outset. People were reminded that the medical-tax was an experiment for a fixed period. Any person acquainted with the Samoan custom is well aware that such a condition as inferred by His Excellency could not exist in Samoa. The devotion to each other of the members of a family is so strong that even the fatherless receive help in time of sickness and distress, and many are willing to help the infirm and sick in obtaining medical assistance from a hospital. The committee expressly reported the desire that young men and maidens should be trained in the medical profession, to enable them to qualify for doctors and nurses.

"(5) No one disregards gifts and kindness from New Zealand; but the people look with grave concern on any financial liability due from them to New Zealand.

"(6) It is doubtful if the people of Apia Village desire strangers to dwell continually in Apia if they have no good reason for so doing, but it is the expressed desire of the committee not to restrain Samoans from travelling or dwelling in any village if there is no good cause for prohibiting them.

"(7) It is well understood that laws for the preservation of peace, good order, and the protection of the people are necessary and useful, but no one understands or approves of laws which impose punishments upon Samoans without proper trial in a Court of law. At all meetings the committee advise strict obedience to all laws, respect to Government and authority, and to submit peacefully to all punishments. Exhortations have been made to the people to bear patiently false accusations, and to rely upon their faith in the truth or justice of all matters which the committee is striving for in a constitutional manner.

"(NOTE.—The numbers of each paragraph refer to the numbers of the paragraphs in the speech of His Excellency the Administrator to the Faipule, as printed in the Government newspaper 'O le Savali'.)"

*Hon. Minister*: Is that your own view or somebody else's?—It is my own view.

Have you any individual case to place before me?—No, I have nothing for myself.

*Tuisila*: I support all that Mr. Nelson has said, and in addition there is another point. I remember when His Excellency called me before him. He spoke to me and I was prepared to answer, but he said I could not make a statement. I obeyed and returned home, although I was not satisfied. My wife was very ill in Leulumoega. I went to the late Mr. Griffin and said to him that I would obey the order, but I asked for permission to go to Leulumoega and get my wife. His reply was that her illness was not so important as the order. I returned without saying anything more. I wish to add that I support everything that is in the reports.

*Alipia*: I complain of the tyranny of the Faipules. The first matter is the taking-away of Samoan titles. The second matter is the restriction placed on Samoan customs, which lowers the dignity of the Samoans.

*Colonel Hutchen*: Will you specify the customs?

*Alipia*: The death feast; customs in connection with the marriage ceremony; parties travelling with fine mats. The Faipules have brought about a medical levy without getting the consent of the Samoans. Amongst other things, I complain against the Administrator. On one occasion when our district went to see the Administrator the Faipules were representing us. They held conversation in the office at Mulinu'u. I explained to His Excellency that we were there to see him about the medical tax, and I put before him two requests—first, to postpone the time for the payment of the medical tax; and, secondly, we asked him not to make that tax a permanent yearly tax. We suggested to the Governor that a time may come when the Medical Department has not sufficient money to carry out the medical services, and to let the whole of the Samoan people pay a subscription for the Medical Department. We suggested 2s. or 4s. per head. This was his answer: "I agree to your request for postponement of payment of the tax, and I will give you another month. I will not give my answer to the second request now, because the Fono of Faipules has already dispersed: wait for the next Fono and we will discuss the matter with the Faipules, and will notify you of the decision later." We waited and waited, but received no answer. The only reply was to continue paying the taxes. Those are all my complaints.

*Hon. Minister*: Who told you that the Faipules put up the medical tax without consulting the Samoans?—[No answer.]

*Alipia*: There are many Samoans who have had their titles taken away: Ulualoifaiga, Lelafa of Falefa, Molio'o of Faleapuna, Afamasaga, Tamasese. These decisions were given against these people without consulting the Samoans. At the end of last year we had a meeting at Leulumoega with the Administrator and Mr. Griffin. I told them why the Samoans were not satisfied with the Administration in Samoa: firstly, the titles; secondly, fine mats; thirdly, the medical tax. These were the answers. The Administrator told us he was not responsible for any of the matters we complained of, but the Faipules were responsible. Speaking for myself, I was treated unfairly: I was ordered to go away from Apia and remain in my village for three months. I tried to make a statement and was not allowed to do so. I obeyed the order, although I was dissatisfied in my own mind. That is all I have to say.

*Lagolago*: I thank you, Sir, for having the opportunity to speak. We were told that we would not be given an opportunity of making a statement as representing the Samoan people. It was our wish that you should come and ask us about these matters. We were afraid during the meeting this morning that you were angry with us; now we find you are acting as a father and listening to all we have to say. You are a good father. Samoans dance, and people who dance do not know whether the dance is good or not, but when people watch they can judge whether it is good. The Administrator and his Government officials are the people who are making the dance in Samoa. We are very pleased to see that you ask us whether the dance is good or not, because we are watching the dance.