

The Fono of Faipules assembled in November. The meeting lasted for three days. The Faipules were able to discuss any business they wished, but they considered that, as matters were progressing favourably in the country, it was unwise to do anything that might again excite agitation, and so they avoided contentious questions.

The position now is generally satisfactory. Increasing peace and harmony prevail. The active phase of the Mau appears to have ended, and there are few Samoans taking any interest in it. There is still a passive phase, in which co-operation with the Administration is not complete, but in almost every district the Samoans are now working together and uniting in all their former normal relations, among themselves and with the Administration officials, in all local affairs. The movement itself has changed in character with loss of strength, and is engaged (so far as it exists at all) in the collection of money for the purposes of propaganda in Auckland. While the Mau has ceased for the time to be of practical importance, it may be expected to revive a little for the benefit of tourists as each dry season recurs, and its complete end may be delayed if the financial returns from visitors are sufficient.

The women's Mau deserves a passing notice. Its monthly appearance when the mail-steamer arrived produced a dwindling parade of its members through Apia to the end of 1930. On the 28th December a general muster of all its supporters was ordered, for a march to the tomb of the late Tamasese, to be followed by a religious service; 454 took part in the procession, and 613 of all ages were present at the service. This was its last appearance, but it also may be expected to revive in the dry season, for financial reasons, if tourists are plentiful.

Reference has been made above to the centenary of the London Missionary Society in Samoa. The meetings in connection with this occasion were very large. The ceremony at Sapapali'i, on Savai'i, consisting of the opening of the memorial church and unveiling of a stone erected on the spot where the pioneer missionary, John Williams, landed, was attended almost exclusively by Samoans, who numbered perhaps eight thousand persons. The central figure of the proceedings was Malietoa Tanumafili, great-grandson of Malietoa Vai'inupo, who in 1830 became the friend and supporter of the Mission, and the meetings were conducted with dignity and success along ancient Native lines with much interesting ceremonial. At Malua the celebrations were of a more varied character. All classes, as well as members of all religious sects, joined to make the occasion one of great happiness; and it is to be hoped that the same united spirit will be shown in future religious celebrations in Samoa.

In March, 1931, the Rev. F. G. Lewis, who had occupied the position of Secretary of Native Affairs for several years, left Samoa in order to resume work with his Church. His intimate knowledge of the Samoan language and close association with the people for ten years particularly adapted him for the work of his office, from which he will be greatly missed. He is succeeded by Mr. W. McBride, who comes to Samoa from the New Zealand Public Service and has been specially chosen for the purpose.

In March, 1931, also, a transaction was completed which has been pending for some time—the gift of the use of some 18,000 acres of land in the Falealili district to the people of that district. This land was alienated by the Natives many years ago, and became the property of the New Zealand Government as part of the Reparation Estates. The Administrator visited Falealili, and held meetings at Poutasi and Salani on the 17th March to announce the completion of the gift.

A final caution as to Native affairs may not be out of place. The system of government in the past has been largely paternal, depending on the influence of the Administrator working through the Native Office and acting on the chiefs—the ali'i and faipule. The influence of the chief, in turn, has been paramount in his own family, and the lesser chiefs have submitted to those of higher standing. The authority of the chiefs is crumbling, and they do not receive the same implicit obedience and respect as formerly. The effect of the Mau has been to hasten the decay of the social structure, by undermining the influence of the chiefs through divisions in the family and through setting up a vague outside authority as an excuse for disobedience to the Matai. This process was probably inevitable, and in the advance of every similar community towards civilization there occurs a period when the rule of the chiefs begins to decline and to be replaced by outside forces. Such a period of transition must always be one of difficulty, and care is necessary, on the one hand, to check a too rapid development, and to maintain the system of paternal control for so long as it remains useful, and, on the other hand, to guide and direct, rather than to antagonize, the influences which may some day replace the patriarchal system.

VIII. CHINESE LABOUR.

A small reduction in the number of Chinese labourers has been effected during the year, and a further reduction will occur when the next transport is arranged, which will probably be during 1931. These reductions have been effected partly through more efficient plantation management, and partly through increasing employment of Samoans as they adapt themselves to plantation work.

IX. NEW ZEALAND REPARATION ESTATES.

The management of the New Zealand Reparation Estates has been entirely severed from the Administration. The estates are now in the hands of a General Manager, and the Board of Control has ceased to exist.