

1926.

NEW ZEALAND.

MANDATED TERRITORY OF WESTERN SAMOA.

SACRED AND HISTORIC EMBLEMS APPERTAINING TO THE ANCIENT KINGSHIP AND GOVERNMENT OF SAMOA WHICH HAVE BEEN PRESENTED BY THE FONU OF FAIPULE OF THE MANDATED TERRITORY TO THE GOVERNMENT OF NEW ZEALAND: LETTER FROM THE HON. THE MINISTER OF EXTERNAL AFFAIRS TO THE HON. THE SPEAKER OF THE HOUSE OF REPRESENTATIVES.

Laid on the Table of the House of Representatives by Mr. Speaker.

SIR,—

Office of the Minister of External Affairs, Wellington, 10th June, 1926.

I have the honour to request you to receive for safe keeping within the precincts of the Parliament House of New Zealand certain sacred and historic emblems appertaining to the ancient kingship and government of Samoa, which have been presented by the Fono of Faipule of the Mandated Territory to the Government of New Zealand as a mark of the trust and confidence of the Samoan people in New Zealand's administration of their affairs.

These emblems consist of—

- (1.) Samoan Malo mat—the ancient symbol of the power and authority of the Government of Samoa, and the arbiter of peace and war. It was the emblem of former kingships.
- (2.) Orator's stave and fly whisk: These are the insignia of office of the orator. They are symbolic of the "voice" of Tumua and Pule, the former great Council of Samoa which assembled on all momentous occasions.
- (3.) *Kava* bowl, cup, and strainer: These represent an indispensable custom at all great ceremonial occasions in Samoan history. H.R.H. the Prince of Wales drank *kava* out of this bowl.

These historic relics of Samoa were presented by the Faipule of Western Samoa to their Administrator, Major-General Sir G. S. Richardson, K.B.E., C.M.G., C.B., at the Fono House, Mulinu'u, on the 17th November, 1925. They were received on behalf of the Government and people of this Dominion by His Excellency the Governor-General, Sir Charles Fergusson, at Government House, Wellington, on the 24th December, 1925, in the presence of the Right Hon. Sir F. H. D. Bell, Minister of External Affairs.

Toelupe, the spokesman of the Faipule on this as well as on many other historic occasions, when making the presentations, said:—

"As a mark of our appreciation and confidence and our whole-hearted trust in New Zealand we are asking you to take to the Governor-General three things of vital importance to us. These things are emblematic of our freely depositing with New Zealand our future. They are—

- "(1.) A fine mat of the Malo, which represents the authority of the Government, and has a history extending back to the days when blood was shed for its possession.
- "(2.) The orator's stave and *fue*, belonging to myself (Toelupe of Tuamasaga): This stave and *fue* represents the voice that decided kingship and warfare in the days of Samoan Government, and is an heirloom, handed down from ancient times. It is symbolic of the voice of Tumua and Pule, the great Council of Samoa. The *mana* of the great orators of the past has enhanced its power.
- "(3.) The *kava* bowl, cup, and *fau*: This bowl has been used at all great ceremonial occasions, and at the regular assemblies of the Fono of Faipule. Out of this bowl His Highness the Prince of Wales drank *kava*, as did their Excellencies Lord Liverpool and Lord Jellicoe, and the honourable assembly of members of Parliament when they visited Samoa.

“ These things we give to His Excellency the Governor-General, for to New Zealand we look for that good government which has been given to us under your wise Governorship. New Zealand will hold our mat of Government ; New Zealand will use our stave and *fae* in voicing to the world our aims and desires and our complete satisfaction with her guardianship ; New Zealand will honour us by respecting our customs when she looks upon our ceremonial *kava* bowl.

“ We furthermore ask you to convey to the members of Parliament our appreciation and gratitude for righting what was a wrong by placing the Fono of Faipule on its present footing. This has given the Fono a voice in the legislation of the affairs of the Samoan people. We desire to retain that authority, and we would say that, as the *papalagi*s, who are merchants, planters, or business men, have channels through which they voice their opinions in their own affairs, so let the Samoan people, through us their representatives, with Your Excellency, control Samoan affairs.”

I have, &c.,

W. NOSWORTHY,

Minister of External Affairs.

The Hon. the Speaker, House of Representatives, Wellington.

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