SECOND BOOK OF SAMOAN SOCIAL CULTURE

for the

PUBLIC SCHOOLS OF AMERICAN SAMOA

by

Chief S. Fuamausili
Supervising Principal
la malō
Sein te falela con fēngalo - Please
maie
alau - ase

ul gassolosolo Ao - deseti ni hīni
fā ahe papa - Fā apu - scetti te mana

abule
afupulupulusi dirty

manase ni
The Board of Education held a meeting on Monday 14 August 1939, at the Court Room of the Administration Building. A group of chiefs were invited to attend this meeting for the purpose of expressing their ideas concerning education in Samoa. The majority of the chiefs who were present made a particular criticism against education. Their criticism was that the children often showed lack of respect. The chiefs told the Board of Education that the youth of Samoa today is not any better than the youth of the past. The children of today seem to lack the ability to show proper respect to chiefs and others as it was done in the past. Therefore, the idea of improving our social culture for Samoa would benefit the future of Samoa. The Samoan people should realize that their culture consists of royal dignity, true-life, true customs and good manners at all times.

The only way to conserve the beautiful culture of Samoa is to let its own culture be maintained. It is a wish and a prayer that all parents cooperate in this matter of teaching and encourage their children to follow and practice Samoan’s beautiful culture.

The teachers of our public schools should know as leaders of the schools, the words of high respect to chiefs. The teachers sometimes are invited to a meeting of the chiefs or a group of matais and parents. When these occasions occur, the teacher should realize that he must use the language of high respect to chiefs. Therefore, the following vocabulary of Samoan words consisting of: (1) Highly respectful Samoan words of the ancient language; (2) Common words, (3) English interpretations, which are necessary to be taught to the teachers and members of the training school in American Samoa.

During the Teachers’ Institute of 1940, the Supervising Principal was authorized by the Director of Education to teach this course to the teachers so that necessary materials could be put in the hands of the teachers for the opening of the school year 1940–41, when the Office of Education prepares a new book on the subject for use in the Public schools. In many cases, the School Inspection Party has been informed by the village chiefs in village school rooms that the proper courtesy and respect toward chiefs and elders have been disregarded by the children of today due to too much foreign civilization and education which has caused the Samoan children to disregard their good Samoan Customs and Traditions. Therefore, the Department of Education has thoughtfully decided to stress the subject of Samoan Customs in our Public Schools this year and in the following years in order that the children of Samoa will grow up to know the Samoan way of life.

The true Customs of the Samoan people should be preserved and there is no other way to preserve it except by teaching the Samoan children these things.

This book of Samoan Customs and ways of showing respect consists of materials for the Primary, Intermediate and Upper grade departments.

**PRIMARY GRADES**

1--How pupils may pay respect to parents: In teaching pupils to respect their parents the teacher should teach them the following items:

a) Obey their parents,

b) answer their parents respectfully.

1
Listen to their parents when they are called.

Carry out errands for their parents obediently.

Do not stand and drink in front of their parents.

Do not yell or shout in the presence of their parents.

Do not eat food on parents’ sleeping bed.

Do not walk and play on the parent’s bed.

Ask permission of the parents when they wish to go to a place far away.

Do not take anything that belongs to the parents without asking permission.

Do not harm property belonging to parents.

Do not scatter food or rubbish inside or parents’ living fale.

Speak politely to other people when pupils are sent by parents on an errand.

Bring back replies to parents from other people.

Tell the truth to parents.

Be devoted and show affection to parents.

Do not interfere with other people.

Do not use poor language when called by parents.

Do not waste important belongings of parents.

(The Teacher may add others)

Note:—To teach the pupils the above ways of showing respect, the teacher should write on the board at least two a day, then lecture to the children and give them examples. You can add some more items after you have used all that are written. Remember the pupils should be Christians.

II—How to respect the Chiefs and Faleaus.

Teach pupils to speak politely when they meet chiefs and faleaus.

Do not disturb chiefs or faleaus when they assemble in their gatherings.

Be obedient and carry out chiefs and faleaus errands.

Do not eat food in the presence of chiefs and faleaus.

Do not stand and drink water in the presence of chiefs and faleaus or guests.

Remind the pupils that proper respect should be given to family matais as well as other chiefs and faleaus.

No remarks whatsoever should be passed on to someone else.

III—How to respect Naval and Island Government officials.

Speak politely to Naval and Island Government officials.

Use good and polite English and Samoan speeches when meeting with them.

Help the strangers in every way possible.

Offer proper respect and courtesy to the Government officials. (The teachers should add some more examples)

IV—How to respect the Chiefs’ Kava Ceremony:

Do not make noise near the place where the chiefs’ kava ceremony is being held.

Have pupils sit down when they are present with their fathers.

Do not let pupils use the kava cup for a drinking cup.

Do not let pupils play around the kava bowl.

Do not let pupils throw dirt, rubbish or stones near the place where the kava pounding stone is located.
f) Proper respect and courtesy for the Kava ceremony should be formed into a habit.

V--How to show respect for the chiefs' food:
   a) The pupils should not eat the food that belongs to their family matai.
   b) Teach pupils not to touch or take the chiefs' food.
   c) Pupils should not eat with the chiefs. They can eat behind the chiefs.
   d) Do not have pupils use the chief's food tray to place their food on but use another tray or laulau. (The teacher should add others)

VI--How to show respect for the Chief's Meeting:
   a) Teach pupils to be quiet when they are near the chiefs.
   b) The pupils should not play or shout adjacent to the house where the chiefs meet in fono. (The teacher should add others)

VII--Good behavior:
   a) Be quiet when you are in the presence of older people.
   b) Do not play or fight in the fale.
   c) Do not run and play around where food is because you might get the food dirty.

Note: Give as many examples as you can find and put them on the blackboard. Encourage the students to follow the examples that have been chosen by the teacher. The teacher should add other examples under each of the following headings.

VIII--How to pay respect to visitors:
   a) Teach pupils the importance of respect and consideration for strangers.
   b) Do not cause trouble for the visitors.
   c) Do not throw things at the visitors.
   d) Have a friendly attitude toward strangers.

IX--How to respect the church:
   a) Stress the spirit of Christianity to the pupils.
   b) Do not disturb evening prayers and services.
   c) Attend church ceremonies every Sunday.
   d) Do not allow pupils to bring food inside of church.
   e) Proper respect and courtesy should be encouraged.

X--For the pupil's attention:
   Note: Emphasize the real meaning of the words "love", "loyalty", "service" and "industry".

II--How pupils may be polite and obedient:
   Teach the rule: "Obedience is the best policy". Politeness tells what kind of person you are and people can tell whether or not you have been taught properly in school by the way you act.

III--Polite terms:
   The pupils are to be taught polite terms, examples Faamoemole (please) tuloc (please excuse me) Thank you very much

III--The Language:
   What language do the Samoan children speak? The answer is "A Samoan child speaks 'Samoan' and 'English'. Pupils should be taught to use the two languages to their best ability so people will not criticize either of the two languages. Use correct Samoan and correct
**English in a respectful manner.**

XIV--Correct position when standing:

- a) Teach the pupils the correct position when they stand inside or outside a fale.

- b) Pupils should stand outside or in some other place when someone visiting chiefs or guests are present in a fale.

- c) Pupils should understand that they cannot eat their food in the chief's or guests part of the fale which is the front part of the fale. The back part of the fale belongs to the servants and children.

**INTERMEDIATE**

First of all, the pupils of these grades should review the Primary grades Social Culture.

I--How to teach pupils to serve kava?

Pupils of the intermediate grades should learn to understand the importance of the serving of kava to chiefs so that they will be able to serve it when they are promoted to the Upper grades, especially the Ninth grade.

It is very essential to let older students understand about the kava preparation in order that they can do a young man's job in their future life.

Serving kava is a job really fitted for the young men. The students in the intermediate grades should not serve it but we should teach them how the kava is served. Knowing how to properly prepare and serve kava will not harm the students in the 9th grade at all. Students of the 9th grade are involved in this respect and they should know how to prepare kava and also serve it.

II--How to serve Kava? (Kava Preparation)

- a) Teach the students the names of the various things that are used for making kava. The kava bowl, fau strainer, kava cup, and kava pounding stones should be familiar items to the children.

- b) The students should understand that whenever a kava ceremony is to be held, the student should know how to pound the kava well, and how the materials are used. They should know how to do such things as shaking out the kava pounding from the kava strainer.

- c) To serve kava is something that a student of the intermediate grade should not do, but he can get ready by learning the meanings of the different parts of kava serving ceremony.

III--How food is served?

Explain to students that food served to chiefs must be presented in the right way. To serve it in the right way, the food tray should be held on one side with your left hand and must be opposite your chest. The side to face the chief is where the filiga (woven side) is located. The person who delivers the chief's food must sit down and then present the food. Every chief's food presentation should be accompanied with a tapa or cloth. The talking chief who sits in the front part of the guest fale during the meal time will drink the coconut which is presented with the high chief's food. After drinking, he cracks the coconut hard so that it makes a loud sound. The purpose of cracking it, is to indicate to the public that the High Chief was presented with honorable food. The talking chief will also take the tapa or a cloth which was presented with the chief's food. He will also eat the remains of the chief's food.
He is not supposed to eat while the high chief is eating. He should wait and eat after the high chief has finished.

IV--How pupils pay respect when chiefs are eating: The pupils should respect the chiefs by not going near the chief or sitting near their matai or father and trying to eat with the chiefs. Pupils should be advised to sit behind their matai or fathers and turn away from the chiefs. Do not speak in front of the chiefs with a full mouth.

V--The Youngman's Service: The Youngman's service is one of the most important jobs among the people of the family. All young men should be well trained to do the family's affairs and especially the village chiefs' affairs. They should be trained for service to the county, district and country. The pupils should realize some of the Youngman's duties so that they may be able to do these when they are grown people. Many of the duties which the young man should learn are listed under the youngman's duties.

THE TEACHERS' ATTENTION IS HEREBY CALLED.

Many of our Samoan children do not speak respectfully when they meet with officials of the government. It is one of the teacher's duties to teach the pupils to use these words, and urge them that they must use the following terms properly.

Mr. is used for a man. Example: Mr. Smith
Mrs. is used for a lady. Example: Mrs. Smith
Miss is used for an unmarried lady: Ex. Miss Smith.

Explain to the students that the words Mr. & Mrs. are used for papalagi persons. Here is another thing that the teacher should explain to the pupils that they must answer the people by saying, "Yes, Sir" or "No, Sir" for a man and "No, Man" or "Yes, Men" for a lady or Yes, Mrs. Smith", "Yes, Miss Smith". When talking to a chief they should say "Yes, Chief So'o or "Yes, High Chief Vana".

Naval and legislative government officials, and civilians who hold honorable positions are entitled to these terms. The Chiefs of villages or Tusau sao are the honorable group in Samoa and should be respected by using "Yes" and then the chief's title and then the name. As: "Yes, High Chief So'o" or Ho, Pastor Solo.

We often notice children say huhu, mom or other grunting murmuring sounds instead of saying properly, "Ho, sir" or "Yes, sir". There is another mistake that the children often make by calling people, "hay, hay", or "hello". We consider people who answer in this way to be careless and disrespectful. The Education Department teaching staff should urge all children to learn all the ways of showing respect and use them at all times.

UPPER GRADES

The Upper grades should review all of the good manners taught to the Primary and Intermediate grades.

The Kava Ceremony: In the study of the kava ceremony, the students of the Upper grades, especially the ninth grade should learn about the making, preparation, and serving of kava.
In preparation of kava, the first process is pounding the kava root, second; placing the pounded kava into the kava bowl, third; get the strainer and place it on the kava, fourth; pour water into the kava bowl. The kava wringer squeezes it till he or (she) sees the water turns the color of kava. Then the strainer is wrung out and thrown to the fau cleaner.

In serving kava to chiefs, a kava announcer should first announce the kava by saying "A kava solo, then he announces the various chiefs present in order of rank. The kava is then served to the chiefs.

Ava announcement is as follows:

1st part: O le agoatou o le taoao. (The kava of the day) O le resiafia fia meacifia. (The pleasant meeting together) I le afo rai o lona afo a le kava solo. Sili (Of the coming or his Excellency the Governor) Ua matou lii lina i ti le vai malu (We have poured cool water into the bowl) Che sa ome, one faasesiming lau. (When it is strained, it will be distributed).

2nd part: Ua moto lo outou agoatou (The kava is finished) Ua matia le fau (The strainer is dry) Ua papa‘u le laulau (The bowl is emptied) Ua matou faatasia nei one too. (The dregs will be drained by us)

Preparing of chiefs’ food. The Students of the Upper grades especially the Ninth grade should learn about the preparation of the chiefs’ food and also how to serve it in the proper way. The chiefs’ food must be very well cooked and prepared in the best manner. The students should know how to divide food the proper way and also the proper share each village chief should receive. The students should also learn the names of the different parts of pigs, fish and fowls.

Example: Bonito and its ceremonial divisions are as follows: The Ulu (head) goes to the high chiefs. The Iotua (back) goes to other chiefs. The Ioalo (side) goes to the Talking Chief. The Na’alo (belly) is to be put aside for the chief’s ota food. The si’alafi (tail) is to be discarded.

Shark and its ceremonial divisions. The Ulu(head) goes to the taupou and ladies of the village. The I’u(tail) goes to the High Chief. The Nofo(dorsal fin part) goes to the talking chief. The ‘Aa is for official use. The To(body) is for general distribution. The Lauloa’s (belly) to be given to lesser chiefs and for general distribution.

Pig: The pig and its ceremonial division: The Ulu(head) goes to the young man of the village who cooked it. The Ivimudulu (neck) goes to the Talking Chief. The O’o (back) goes to the chief of second rank. The Alagaalima (shoulder) goes to the talking chief. The Tuala (loins) goes to the High Chief. The Tualo sometimes goes to the fa’asau because he is influential in the village, and he sometimes is a representative of the chiefs in the village. The Itupas sons (side) goes to the family of chiefs. The Fanaofausa (rump) of the pig goes to the women. The Alagaalima (legs) go to the chief of lesser rank. The Alo (abdominal wall) goes to the taupou (village virgin)

Maniti-s-a-li’i: The word (maniti-s-a-li’i) applies to a young man who is very skillful in dividing the chief’s food without a talking chief’s instruction. Therefore, the students of the ninth grade should become familiar with this problem of dividing food.
Serving food to chiefs: The students should learn, that the filiga (the narrow side) of the laula must be turned toward the chief. The person who presents the food should sit down when he approaches the chief and set the food down before the chief in a quiet manner.

Proper words to be used when speaking to chiefs: It should be thoroughly understood by all Samoan children that there are two specific kinds of language which the Samoan people use, one is a common language, and the other is the Chiefs' language. The interested party can learn the difference by reading the attached list of words to be used when speaking to the chiefs only. When the pupils speak to the chiefs, they should understand and know the proper language. It is believed that the students of the Upper grades especially the ninth grade must understand how to speak and use the 'chiefs' language in the proper way.

The tamali'i (a gentleman) is officially known because of the way that he acts among other people.

The pupil in the intermediate and lower grades should also learn the chiefs' language so that they will understand when the chiefs call them for errands.

The Youngman's functions: The word taule'ale'a refers to a young man who performs any duties under the head of the family (matua). The taule'ale'a is the most reliable youngman in the family. He is called the fa'amotuo and he serves the general welfare of the family. He is the main helper and assistant of the matua. You will find in this song book the list of duties that should be performed by the taule'ale'a. Some of the duties for the taule'ale'a are (1) Prepare umu, (ovens) (2) plant plantations (3) fish (4) raise livestock (5) is rich in Samoan luxuries, such as fine mats, tapas, mats and money. He should know how to divide chiefs' food correctly. He should know how to announce the Samoan presentation of food, he should be courageous and a self supporting man.

Honorable Presentations: The students of Upper grades should feel that the real Samoan way of living refers to faasamoa traditions and customs. I have to call the attention of all Samoan children to the necessity for understanding that Samoa is for Samoans and this means that the rising generations of Samoans always should be trained in the real Samoan life. A Samoan child should understand Samoan Customs, traditions, Agriculture and handicrafts. The Upper grade pupils, especially those in the 9th grade, should know how to present the Chiefs' mutaute and Sua'ti. The teachers of the Upper grades should be very careful when pupils are taught the honorable presentations, such as taoloto, taolopaia, laulmutasi or talimalo. Explain to the pupils, the meanings, how, why, and when these are served.

Announcement of food presentation: Students of the Upper grades should learn how to announce Chiefs' Sua'tae, Sua'ti, Taoloto, Talimalo, Alea, Uaifono. A good Samoan youth is known by those things. If he can do them by himself he is considered a good Samoan youth.

For example: Silafasi maualuga i lau afitoga me so ma'imoa me silafasi i Aatabua, ou te tautala i tu o fakatalo mo le tautalo. Lo ua i ai talo o afe, mon o 51, laute 100, oto mo le sau, ma tautala e otele e tele ua i ai, o le a fa'aei ai le puale.

Oh! Look here, your highness, high Chief and the presence of Aataua county Chiefs, I have taken this opportunity to publicly announce the respectful presentation of food extended
in behalf of our honorable party. There are one thousand tares, fifty chickens, one hundred large fish, cabbages, and many other quantities of food which have been presented, now, I will attend to the sharing.

Dividing Food: Students in the Upper grades who do not know how to divide the food into proper proportion, should learn to do it. The dividing of food is one of the youngster’s important jobs. For an example: The fowl has one part which belongs to the chief’s share. This part is the two legs with the back. For a roast pig, the Samoan Upper grade students should understand and become familiar with its various parts. They should know what part should be given to the high chief and to chiefs of other rank. The same thing is true of other meats and food, such as Ulua fish, Atu fish, Malauli fish, Uae fish, Leumai, Malle fish. All Samoan youngsters should know how to divide these fish into proper cuts for sharing.

In cutting a roast pig into parts, the youngster should have a sharp knife. First, the youngster cuts off the four legs, next he cuts off the loin and the back. After these main cuts, he then continues to cut each main part into small pieces for sharing.

Properly cut up a fish, the Upper grade students should have opportunities to watch an experienced person when he cuts up a fish. If all Samoan boys of Upper grades, especially the Ninth grade, can do these things, the true life of a Samoan youngster no doubt will never be changed.

The Youngman’s duties: Every youngster in Samoa is under the control and is the responsibility of the head of the family. In the olden times the youngster usually reported to his matai (family’s head) in the morning and asked the head of the family for the day’s assignments of service. However, the youngster of today do not always carry out this obligation.

The youngster of the family is considered as being the best man to perform his duty. He should learn and know all duties which refer to youngsters.

The following list of duties are the things the youngster should know and fulfill in Samoan life.

a) Prepare and serve the chiefs’ food.

b) Prepare kava.

c) Serve the chiefs’ food.

d) Divide the chiefs’ food.

e) Pluck coconuts for chiefs’ food.

f) Take care of the chiefs’ main food to be given to other chiefs.

g) Cutting roast pigs.

h) Announcing the chiefs’ food or food for presentation.

i) Responds to the call of any matai.

j) Make the necessary preparations for a kava ceremony.

k) Carrying the chiefs’ luggage during journeys.

l) Know how to strain kava.

m) Making of the umu.

n) Pay attention to matai when the matai talks.

o) Follow the chiefs when they are on a malaiga.

p) Sit down on the back side of or outside of the guest table.

q) Taking useless remainders of chief’s food and put them inside of the waste basket.

r) Making of banana pot.

s) Making of vaisulu.

t) Watch over the leading chief and the leading talking chief of the party for any desires they may have.
What does the young man do when the village malaga party arrived in the village?

a) Sit down at the back side of the guest fale and wait his orders from the chiefs of the party.

b) Take care of kava preparation - pounding the kava - get water - sit near the kava bowl - clean the kava poundings - serve the kava cups - call out kava recipients.

c) Necessary tools to be used for the young man:
The young man must have a knife (suluga) and the young man's uniform leleleva. He should also have a hatchet.

d) Announcement of preparation of food: The young man should know the faasagiga, (Chief's order in rank) of the village.

This is very important.

e) Preparation of food: The young men of the party are those who are responsible for the cutting up of the pigs, fish, chickens, and also the baking of food in the umus. They should see that the food is well cooked and well prepared.

f) The duties for the tau pou (virgin) and her associates in a malaga party: The virgin of the village when there is a malaga, is supposed to strain and wring the kava strainer for every kava reception. During her absence, someone of her associates may substitute for her. The girls take the responsibility for the spreading of the chief's beds and also cleaning up rubbish around the guest fale. Besides, these duties, they also do most of the dances for the village malaga party during the entertainments. During the time of entertainment, the tau pou of the village malaga receives all honors as well as the high chief. One sits with the mania (high chief's son) of the village during the time of the village young man's visit to the tau pou of the visiting party. The tau pou gives the final dances (tauatouga) at the end of the entertainment. The other girls of her party may dance before the tau pou gives the final entertainment dance.

Good Behavior:

c) The child should not disgrace anyone or pass bad remarks.

d) The child should not swear or use reproachful words.

e) The child should not disturb any other family's children in a social gathering or any other types of meeting.

f) The child should be quiet when he visits some other family's house.

g) The child should not damage other people's belongings or property.

h) Teach the child to speak politely to other persons.

g) Teach pupils not to take away things belonging to others.

h) Teach pupils to ask permission of their parents when they need something.

i) Good behavior is the teaching of good things to pupils so that they will learn while young. When they are grown, they will never forget what was taught them about good manners.

The following Customs and Traditions of Samoa should be respected by all of the rising generation of Samoan.

The children of Samoa should realize that Samoa was a country governed by groups of royal High Chiefs, High Talking Chiefs, Chiefs and Talking Chiefs in the olden times. These groups were in general known as "Pupu, Tamali'i, and Faloupolu." If we translate each group into Samoan, we learn that the word "Pupu" means "Pupu"; High Chief, means "Ali'i Sili" or "Pupu"; High Talking Chief means "Falounga" or "Pumae"; Chiefs and Talking Chiefs means "Ali'i na Faipule" or "Faloumau". The phrase "Ali'i na Faipule"
shall include all chiefs in the village. This group forms an organization called a village council.

Customs and Traditions

1. Ava ceremony (Alofi Taute)
2. A royal presentation of food of raw or baked food to honorable guests (Ta'alolo)
3. Presentation of baked food in baskets to guests (Laulautasi or Talima)
4. A marriage expedition. (Runu)
5. Presentation of food and somit for the construction of a fale or construction of a bonito boat. (Usuga)
6. Food bagging. (Taetumaisu-tumafa)
7. General food bagging by a village group (Faoso)
8. A welcome and call on a chief when he has returned from a journey. (Usu i malaga)
9. Preparing and serving, of the high chief's food and its presentation. (Saumiuiga mo le avena o le Suataute a le Ali'i)
10. Presentation of the High Chief's processional food. (Aveina o le Suatu i a le Tanali'i)
11. Proper serving position at the kava ceremony (Tautuuga o le Alofi)
12. Additional things which should accompany the High Chief's food, such as cloth, or siapo. (Moa e ave i le Suatuata a le Ali'i e i ai le pou le siapo)
13. Sharing and announcing of the Kava reception. (Faasoaula o le Alofi)
14. Village local ino (Fono faa-le-mu'u)
15. Sun to the matai and faifeau. (Sun i le matai mo le Faifeau)

The Kava Ceremony

The Kava ceremony is one of the Samoan traditions. I would like to call your attention to the fact that all good Samoans should pay respect when the chiefs assemble and drink kava. The spirit of the kava ceremony consists of several traditional customs, and therefore you should teach the rising youth of Samoa to follow the respectful and royal Samoan customs.

1) Teach and drill your pupils in the good and real faa-samoan customs.
2) Have the parents spend an hour or so with their children teaching these respectful customs when they are dismissed from school.
3) Impress the pupils while they are in school of the importance of the Samoan Culture and its maintenance.

Suataute: The Suataute is the particular term applied to food served to the high chief. If the high chief of the village is not going with the party, another chief of the second rank may take his place. The food for the Suataute consists of one chicken, wrapped taros, (tasi tulo) taro leaves cooked with coconut cream, (palusami) and one coconut (vailolo)

The talking chief acting for the high chief will drink the coconut. He will also ask a young man to tear the chicken into pieces than he gives the high chief the high chief's share and the rest to the Chiefs are served. Every Suataute is supposed to be accompanied with a siapo or 3 or 4 yards of cloth. The siapo or lavalava is to be given to the talking chief as a reward for doing the speaking. Many Suatautes can be presented. The more Suataute presented the better the talking chiefs like it. The Suataute is prepared only when the village chiefs are on a malaga.

Sun: Sun is the food given to the head of the family. The first oven (umu) that a taule'ale'a prepares is the Sun. In modern times this custom has been slightly changed due to