

Waterworks

Three water-supply systems serve the Town of Apia, being reticulated from the nearby streams known as the Vaisigano, Vailima, and Fuluasou. The work of replacing the old 4 in. main on the Vailima water-supply has been continued during the year and 1 mile 56 chains of 5 in. pipes has been laid. Although 6 in. pipes were desired to join up with the 6 in. pipes laid the previous year, 5 in. pipes only could be procured, and not sufficient of those to carry the work to completion. The Apia supply has been carried to the Fa'ato'ia and Leone Road districts by the laying of 4,900 ft. of 2 in. main. At Satapuala Village a new water-supply was laid in 1,300 ft. of 2 in. pipes and 3,500 ft. of $\frac{1}{2}$ in., with forty-nine bathhouses in Native style. A 5,000-gallon concrete tank has been constructed at Apolima.

G. SOCIAL ADVANCEMENT

GENERAL

The social system of the Samoans is such that poverty cannot exist. All families are well endowed with land capable of supplying them with their material wants. There is therefore no social-welfare problem as affecting the indigenous inhabitants of the Territory.

Charitable aid is extended to a small number of aged and indigent Europeans and part-Europeans through the Secretariat. This generally takes the form of orders for foodstuffs, and annual expenditure, all from Administration funds, is inconsiderable. The estimates provide £800 per annum for this purpose, together with pensions and compassionate grants.

To assist in the social welfare of the part-European community, an area of Government land at Aleisa, eight miles from Apia, was thrown open in 1936 for settlement. The settlement is now well established, and some thirty-seven families are fully engaged in the cultivation of cocoa beans and other tropical products.

No special problems have been created by the return of the few ex-servicemen to the Territory. The local ex-servicemen's association extends assistance as required to members, but this so far applies to only a few non-indigenous veterans of the 1914-18 War.

SOCIAL CONDITIONS

The Samoan social structure is based on the family, a compact unit composed of individuals owing allegiance to the matai, the head of the family. Each matai has a voice in the village council and may be selected by the village to represent it in the district council. The district council in its turn nominates one of its members to represent the district in the Fono of Faipule, an advisory body comprising forty-one members which meets the High Commissioner generally twice a year.

All Samoans are professed Christians and have been in contact with European missionaries since 1830.

Slavery, or practices akin to slavery, do not exist in the Territory.

The movement of the indigenous population within the Territory is free from restriction. Travel outside the Territory is subject to the Permits Ordinance 1921, which provides that all residents, indigenous or otherwise, desiring to travel must obtain a departure permit beforehand.

There is a desire on the part of many younger people to visit and seek employment in New Zealand, and permits are freely granted by the Administration, the only qualifying factors being good health and good character. New Zealand, for its part, admits Samoan visitors without restriction, and temporary permits are renewed from time to time dependent on reports of good behaviour and suitable employment. Samoans who remain in the Dominion for five years may be regarded as permanent residents.