

A PARK PROGRAM
FOR
AMERICAN SAMOA
PROPOSED BY

AMERICAN SAMOA STUDY TEAM
NATIONAL PARK SERVICE
U. S. DEPARTMENT OF THE INTERIOR

April - May 1965

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I. INTRODUCTION

In response to a request by Governor H. Rex Lee of American Samoa and. the Director of the Office of Territories, the Director of the National Park Service designated, a team of four National Park employees to assist and. advise the Territorial Government of American Samoa regarding the potential for parks and. development of prospective park lands in the islands. Governor Lee's request arose from a report made by Myron D, Sutton, Assistant Chief, Division of International Affairs of the National Park Service after a short visit to American Samoa in 1964.

In requesting assistance the Acting Director of the Office of Territories indicated that the islands would need a zoning plan for identification and protection of existing scenic and recreational resources. It was also felt that a museum was needed to provide protection and interpretation of artifacts and relics of native origin. Advice as to facilities for promoting public understanding of the local scenes as well as customs, traditions and history of the Samoan people was solicited. Governor Lee reviewed these criteria and related matters with the team shortly after their arrival. Members of his staff supplemented and elaborated on these details from time to time.

The team arrived in Pago Pago on April 18. All of the islands were visited except Rose and Swains Islands, which are believed to be relatively insignificant so far as park possibilities are concerned. Due to time limitations the team was unable to get into the remoter parts of Tutuila and. the south and east portions of Ta'u. Three team members left the islands on May 10 while the fourth remained through May 16. The team was made up of the following park people: John S. McLaughlin, Superintendent, Yellowstone National Park, Wyoming, who was the team's Chairman; Russell Apple, Superintendent, City of Refuge National Historical Park, Hawaii; Merrick Smith, Supervisory Landscape Architect, Western Office of Design and Construction, San Francisco; and Raymond Price, Staff Curator, Western Museum Laboratories, San Francisco.

II. AMERICAN SAMOA, THE SETTING

American Samoa consists of the eastern islands of the Samoan group in the South Pacific located approximately 2300 miles southwest of Hawaii and 1600 miles northeast of the northern tip of New Zealand. The islands, situated in the heart of Polynesia,

140 south of the equator, are seven in number: Tutuila; Aunu'u; the three islands of the Manu'a group, Ta'u, Olosega and Ofu; and two coral atolls. Rose and Swains.

The islands are an unincorporated territory of the United States, administered by the Department of the Interior. The capital and Government administrative offices are on Tutuila at Pago Pago. The total area of the territory is 76.1 square miles. The people of American Samoa are American nationals and represent one of the few remaining groups of Polynesians retaining the major part of their traditions and. culture. The population has increased from about 5,700 in 1900 to nearly 21,000 today.

The climate of American Samoa is pleasantly tropical. The coolest months are from May to November when moderate southeast trade winds blow. Temperatures range during the year from 70° to 90° F. Humidity is almost constantly at about 80°. Heaviest rainfall occurs from December through March and averages 200 Inches per year. Of volcanic origin, the main islands are a series of ridges interspersed with craters rising abruptly from the sea. The largest, Tutuila, has an irregular shape and is approximately 18 miles long and 7 miles across at the widest point. A mountain range extends the length of Tutuila, which is nearly bisected by Pago Pago Bay, one of the finest and most beautiful harbors in the South Pacific. Mountains on the islands attain considerable elevation with Olomatimu on Ta'u reaching 3056 feet, Matafao on Tutuila, 2141 feet, Piumafua on Ofu, 1587 feet. These island peaks in their ocean-blue setting, clothed in verdant green tropical vegetation offer spectacular scenic views. The islands of Olosega and Ofu, with small areas of approximately 1500 and 2000 acres respectively reaching relatively high elevations, are particularly attractive with their steep green slopes and grey Cliffs. Coral reefs off the coasts make the ocean swells break in great white waves that are a wonder to behold. The islands of American Samoa have varying and beautiful scenic qualities and a particular charm which combine to give visitors the feeling that they are discovering and experiencing the true, unspoiled South Pacific. The thatched villages lend enchantment to the scene and an altogether peaceful, pleasing and unusual impression greets the traveler.

The people of American Samoa are Polynesian and closely akin to other islanders of the central and eastern Pacific from the Hawaiians in the north to the Maoris of New Zealand. Seafaring ancestors of present day Polynesians were settled in Samoa by

1500 B.C. About 700 B.C., some Samoans sailed eastward, peopled other island groups and are ancestors of Polynesians now found in the Marquesas Islands, Easter Islands, Society Islands (Tahiti), Cook Islands, Hawaii, New Zealand and other Pacific isles. Samoa's basic economic and political unit, the Matai system, is an extended family organization, a clan, composed of related kin tracing their origins back through generations to mythological ancestors. Within their extended group, which is administered by a Matai - the family head - a collective family economy prevails. The Matai is responsible for control of family lands and property and represents the family in political affairs. He is responsible for the family's protection and well-being. The Matai title is not hereditary although heredity is one of the factors considered by the family in choosing its Matai. Samoans are a friendly and generous people, well known for their splendid physique and love of ceremony.

In accordance with the provisions of the Instrument of Cession of 1900 and 1904, land ownership is retained by the Samoan people, under the Matai system, to preserve their rights and property according to their customs. The Government owns land in the Pago Pago harbor and airport areas and leases a relatively small acreage for experimental farm purposes; otherwise the land is owned by the Samoans.

The principal local industry centers around fish canning plants in Pago Pago. Copra (dried coconut) is exported in varying amounts. Another source of income stems from native handcrafts such as laufala floor mats, tapa cloth, woodcraft, shell and basket articles. Basic foods for local consumption include taro, yams, breadfruit, fish, bananas, papayas, pineapple, limes and coconuts.

Tourism is of importance, but lack of facilities and accommodations for care of visitors has been a drawback to development of the full tourist travel potential. With the Pago Pago International Airport in operation and scheduled completion of the 100 room hotel in September, 1965, travel to American Samoa is bound to increase, Tourism will undoubtedly provide the base for the greatest source of income to American Samoa if facilities are made available and the islands' outdoor recreational resources are properly promoted, conserved and developed.

III. A RECOMMENDED PARK PROGRAM

A. Proposed Samoa National Historical Park.

There is a need, a situation and an opportunity to create, conserve and interpret an important aspect of the civilization of a Pacific people in a native and highly scenic sea island, location in American Samoa. The elements that make the proposed park significant and the objectives in perpetuating this scene are set forth below:

1. Statement of Significance. The islands of Ofu and Olosega in the Manu'a Islands of American Samoa support one of the few remaining examples of comparatively pure Polynesian culture in a setting of splendid natural beauty. The magnificent scenic attributes alone of these Manuan islands make them worthy of National Park status.

These islands lie apart from the mainstream of Pacific commerce and travel. Protected from commercial exploitation and other acculturating influences attendant with extensive contact with European, American and Asian enterprises in the South Pacific, these Samoan inhabitants have retained their native culture and traditional ways in a comparatively unmodified state. Life patterns, social customs and the round of village affairs remain essentially as they have for centuries. Most food still comes from native groves and gardens of taro, bananas, breadfruit, yams and coconuts, and from fishing along the exquisite coral reefs or in open seas from dugout outrigger canoes.

Today in all the vast range of the Pacific once dominated by Polynesians, a remnant of Samoan Polynesian culture survives in surroundings of outstanding scenic quality.

The vanishing way of life and idyllic natural setting combine to form a scene of international significance which merits preservation and recognition by inclusion in the National Park System of the United States of America.

2. Objectives. Perpetuate the scene as it exists on the islands of Ofu and Olosega along with the native Samoan life, customs and traditions of the people and provide for an authentic living Samoan village, accommodation of visitors to facilitate public appreciation, and enjoyment of the locale, as well as Samoan history and culture.

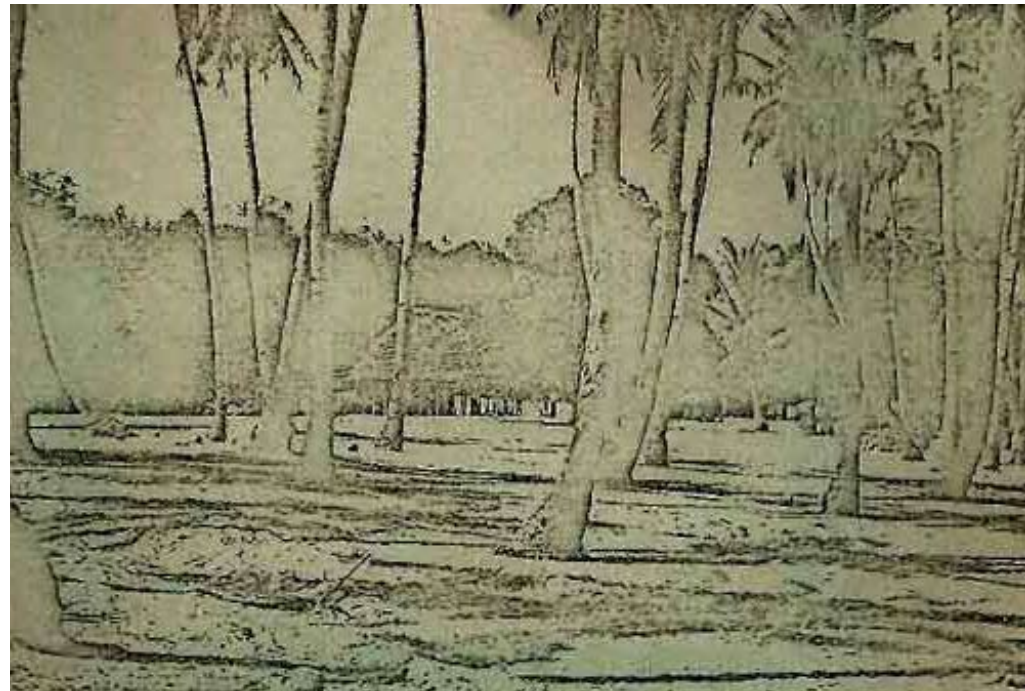
- a. Keep the islands, their coasts and adjacent waters as nearly as possible in their existing and relatively undisturbed state.
- b. Maintain a plant cover on the islands similar to that in existence. The scene may be modified to the extent of planting crops or plants that are typical of native Samoan agriculture.
- c. Encourage the maintenance of production by Samoans of agricultural crops in accordance with b. above, and assist if necessary in continued maintenance of native agricultural practices.
- d. Build an authentic living Samoan village representing a period prior to the introduction of foreign building materials.
- e. Zone the existing villages to encourage their continuance in the Samoan tradition. Exclude erection of multi-story buildings or structures not compatible with Park objectives. Establish suitable and proper health and sanitary standards.
- f. Perpetuate to the fullest extent arts and crafts typical of American Samoa.
- g. Retain, and enlarge if required, basic health, educational and welfare facilities in existing villages.

3. Implementation. The establishment of the proposed park would require an Act of Congress and approval by the President. Upon establishment the park would be administered by the National Park Service of the Department of the Interior. Conservation and perpetuation of the life and natural scene requires control of the land and development thereon. To accomplish this end it is envisioned that about 750 acres of land for the Samoan Village and its surroundings would be acquired in fee simple with the remainder of both islands, about 2,800 acres, controlled under scenic easements. It is estimated \$2,500,000.00 would be needed for facilities to accommodate visitors, interpret the park and to provide administrative buildings and staff housing. No estimate is now available on land acquisition costs. A staff of 18 to 20 people would be necessary to administer, protect, interpret and maintain the park and its facilities. The majority, if not

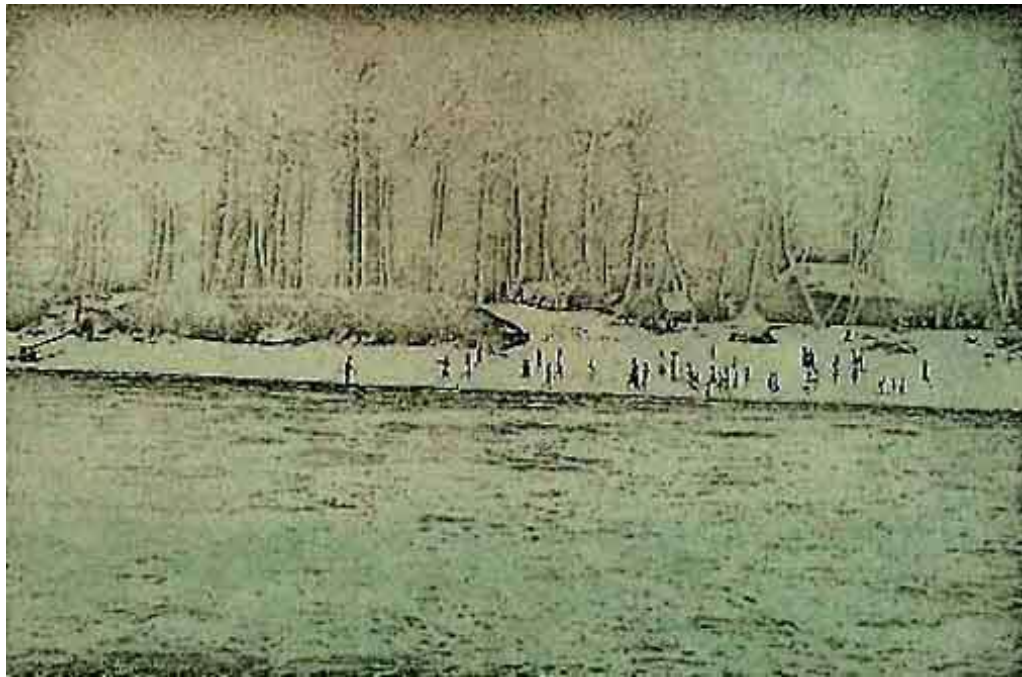
all, of these people should be Samoan. Staffing and operational costs would run in the vicinity of \$180,000.00 per year. The overnight facilities and food operations should be operated under a concession system within structures built by the Government.



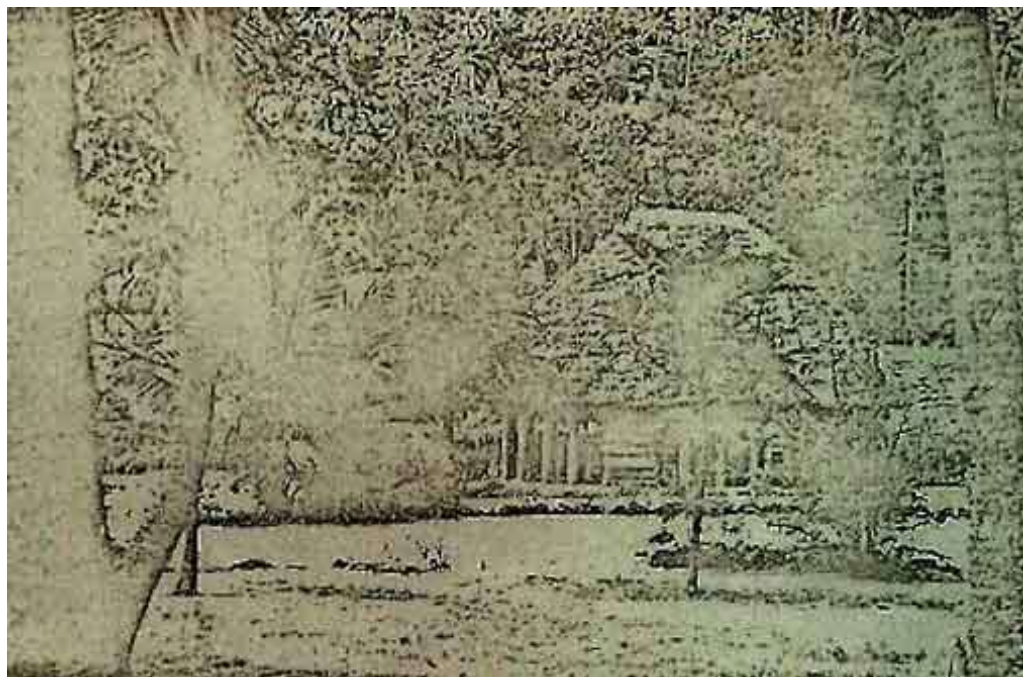
1. Seen from Ta'u, the Manuan Islands of Ofu and Olosega, blended together by distance, float invitingly amid sea, sky and cloud.



2. Coral sand, coconut palms, and thatch roofed Samoan fales still characterize Manuan villages.



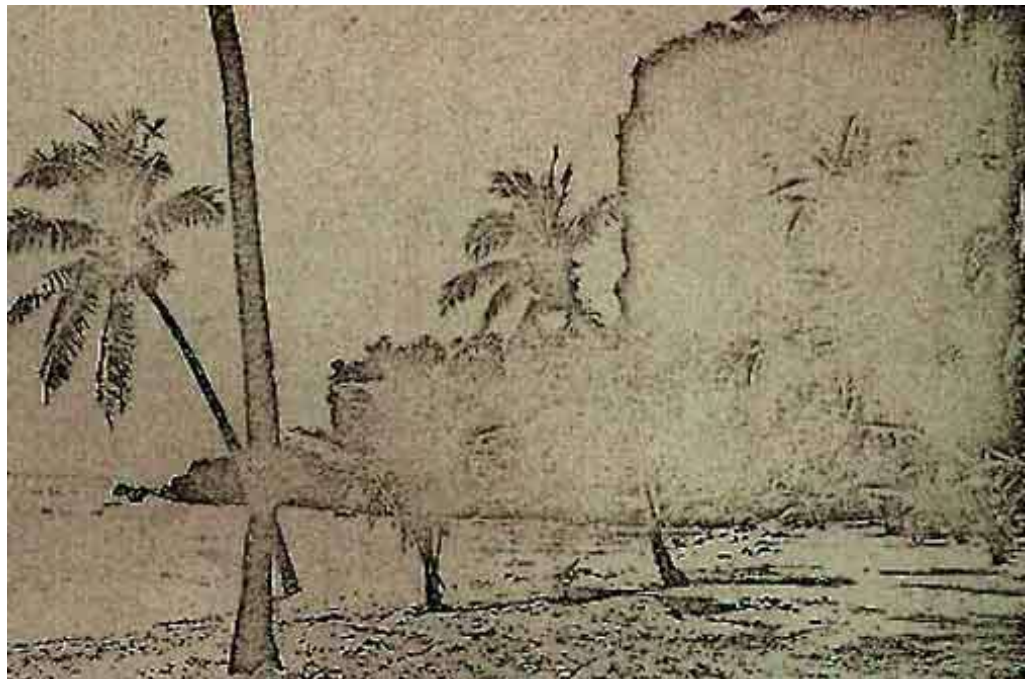
3. A vessel arriving offshore stirs excitement along the beach in front of Olosega Village, Olosega Island.



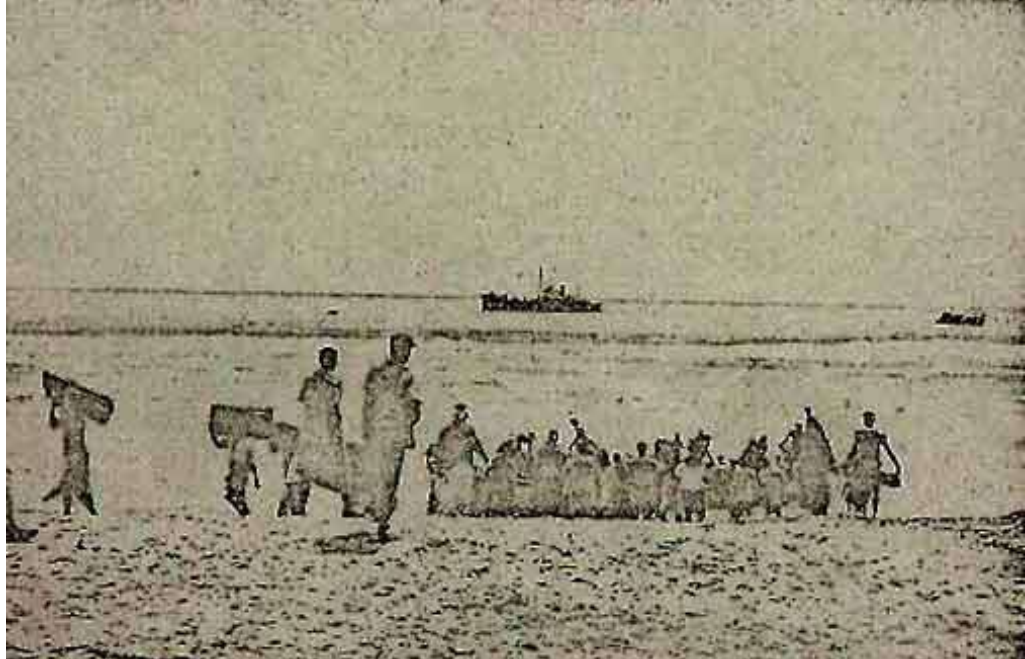
4. Most Samoans of Manu'a still inhabit traditional fales in garden settings of taro, breadfruit, and banana.



5. A recently built guest fale in parklike Fitiuta Village, Ta'u Island.



6. Beauty abounds in Manu'a, but truck tracks on Faleasao beach indicate the need for quick action to control scenic impairment.



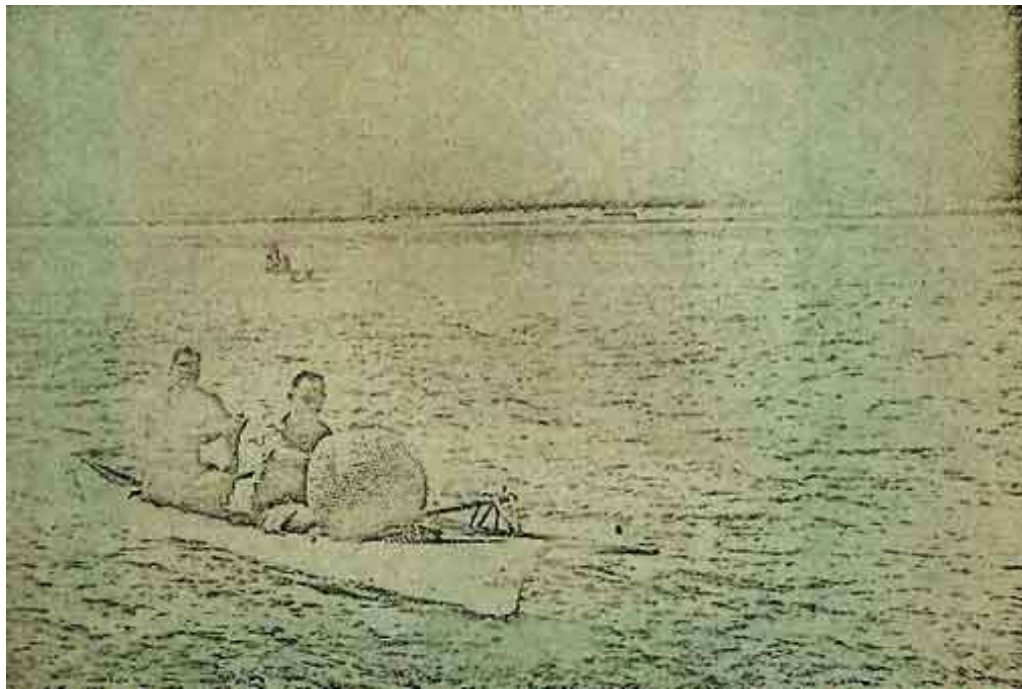
7. At Faleasau, Ta'u, husky Samoans carry ashore a long-boat load of dynamite to be used in blasting a boat passage through the reef.



8. To'aga Beach provides an idyllic setting for the proposed Samoa National Historical Park.



9. Looking west along To'aga Beach, site of the village to be created in the proposed park.



10. Handsome Samoan men use centuries-old methods to catch reef fish in basketry traps at Asaga Straight, in the proposed park.

B. Proposed System of Territorial Parks.

In the face of the need to care for a greater tourist trade and the requirements of the resident population for places and facilities for outdoor recreation, it is urgently necessary that action be taken immediately to establish and develop a suitable territorial park and recreation program in American Samoa. With this in mind, areas and suggested developments are proposed herein as units of a system of territorial parks:

1. Shore and Mountain Parks - Tutuila

a. Matautuloa Point Park. Two small beaches, a highly scenic rocky ledge protruding into the sea and thundering surf are the chief attractions of this area. Proposed developments: road to point and parking; reasonable access to beaches; scenic overlook on point; bath house, picnic area and comfort stations.

b. Taputapu Park. The westernmost point on Tutuila. Spectacular offshore rocks, blow-holes, two small beaches in pleasing scenic settings. Proposed developments: parking area, trails and picnic sites.

b. Taputapu Park. The westernmost point on Tutuila. Spectacular offshore rocks, blow-holes, two small beaches in pleasing scenic settings. Proposed developments: parking area, trails and picnic sites.

c. Vaiava Strait Park. The most spectacular scene on the island of Tutuila; the "Cockscomb" and mountains rising sharply from the pounding seas combine to make an unforgettable landscape. A wilderness park -- no development should be undertaken.

d. O'a Park. Peaceful and pleasing beachas. Boat access and picnicking facilities proposed for development.

e. Cape Matatula Park. A rocky seascape at the northeast tip of Tutuila. Provides a distant view of the Cockscomb, a feature of the proposed Vaiava Strait Park. The area has a small beach. Proposed developments to include parking, trail and overlook, beach and bath house as well as picnic area.

f. Matuli Point Park. A small rocky promontory on the southeast tip of Tutuila. It provides a fine overlook of the sea from which one can view the island of Aunu'u and on a

clear day the Manu'a Islands, 50 miles to the east, may be seen. Development - trail and overlook, parking, small beach.g. Aunu'u Park. On Aunu'u Island, the park would include a small crater which holds a swamp of scenic and scientific importance. Access to this island park should be by longboat in order that visitors would have an opportunity to participate in this thrilling type of boat travel so typical of the South Pacific, The park should be a scientific reserve with a viewing trail along the crater rim.

g. Aunu'u Park. On Aunu'u Island, the park would include a small crater which holds a swamp of scenic and scientific importance. Access to this island park should be by longboat in order that visitors would have an opportunity to participate in this thrilling type of boat travel so typical of the South Pacific, The park should be a scientific reserve with a viewing trail along the crater rim.

h. Matafao Peak. Matafao Peak is the highest mountain on Tutuila and it is believed the higher slopes of the peak hold specimens of the virgin forests of the upper elevations of the island. This is proposed as a wilderness park to conserve these forests. Proposed developments should be held to trails and overlooks.

i. Nu'uuli Park. This area around Tafuna lagoon and adjacent to Pago Pago, government housing and the International Airport have excellent space for facilities to provide for intensive use and spectator sports. Development of an Olympic size swimming pool, athletic field with stadium seats, play fields, court games as well as individual and group picnic areas are suggested here. Although well located, the site appears too restricted to permit installation of a golf course and the character of the soil and terrain is not suitable for such an installation except at heavy cost.

j. Aoloau Fou Park. At an elevation over 1,000-feet above sea level, the relatively open rounded ridges in this part of the island of Tutuila provide opportunity for varied types of outdoor recreation in a cooler environment. An 18 hole golf course could be developed here with less expense than any other site available on the island. The character of the country is such that foot and horse trails could be constructed to provide for hikes or rides to Taputapu

Park or Fagamalo Village. Tennis courts would be highly acceptable in this area of higher and cooler elevations.

C. Pago Pago Bay Parks. There is a critical need now for outdoor recreation space and facilities for the expanding residential population of Pago Pago. The opening of the new hotel in the city will make these needs much more urgent. Even now securing land to meet these requirements is almost out of the question; hence it is necessary to make the most out of such space as may be reasonably available. These parks should be managed by the Territorial Parks Board although they will be municipal parks for all practical purposes. Opportunities to establish four parks are in prospect, as set forth below:

1. Upper Bay Park. By taking advantage of reef area at the upper end of the Bay, a section of several acres may be obtained by dredging and filling. A building now exists (formerly a school), in the vicinity -which could be converted to a community buildings An athletic field, children's playground, outdoor stage and seating, comfort station and parking should be provided in this area. The guest fale now there should be maintained and possibly another added. In the study team's opinion, this park should not be traversed by any through road or street. Through traffic should be kept on the perimeter of the area.

2. Bay Front Promenade. The frontage now occupied by residences west of the hotel site should be cleared and converted to an open park with paths, rest benches, several rest fales and a small boat and yacht anchorage provided.
3. Site for the American Samoa Center. East and south of the hotel site is a section of bay front occupied by residences and the obsolescent Rainmaker Hotel. This area should be cleared to provide a promenade and a site for the American Samoa Center as well as parking for visitors to this facility. A small beach for swimming should be maintained at the far end of this area.

4. Breakers Point Beach Park. Across the Bay from the hotel, there is a fine opportunity to develop in unpolluted and clear waters a beach park between Breakers Point and the small point now being filled with local material. This section could be made into a fine beach. Parking, bathhouse, picnic sites, comfort station and a trail

and overlook on Breakers Point should be provided. In addition, a small site exists adjacent to a road relocation north of Anasosopo Point on the road to the city which might be incorporated into this park. A cricket court has been installed there which might remain. Additional parking and limited swimming should be accommodated here.

5. Fatumafuti Park. This area with its extensive reefs, offshore rocks, and proximity to Pago Pago, offers a fine opportunity to provide an underwater park where skin divers may view the underwater life and glass bottom boats could give the same opportunity to uninitiated visitors. Parking areas would have to be developed.

D. The American Samoa Center. This Center, located near the new hotel and the educational complex at Utulei, would combine in one building or building complex, constructed in an adaptation of traditional Samoan architecture, a number of facilities and services including an interpretive museum, visitor orientation facilities, a small theater and a library. The facility should be located so as to take full advantage of the outlook on Pago Pago Bay and Rainmaker Mountain. The Center would be readily accessible to all visitors and residents and provide information and service that would be used and enjoyed by tourists and Samoans alike.

E. Mt. Alava Aerial Tramway. This tramway, which was constructed to transport materials to the mountaintop to build the TV transmitter station, will be open to the public at some future date. The tramway makes an ascent of 1,420-feet and traverses 5,107-feet in six minutes. The view to be seen in all directions is thrilling. On a clear day the islands of Manu'a and Western Samoa can be seen. Opportunities to see the country and its tropical vegetation could be developed by construction of trails from the summit to the Pago Pago vicinity.

F. Village Parks and Outdoor Recreation Facilities. Samoans are active, sports loving people. The younger people are particularly fond of athletic games. Space should be provided in or near all the villages and schools for these activities. Each village should have an adequate malae or common with cricket court or courts near or on the malae. It

would be to the advantage of the Samoan and visitor alike if lands in the villages between the coastal road and the sea could be zoned against further building, other obstruction or use, in order that the shores and beaches could be conserved and made available for public use and technical and financial assistance should be made available to the villages for this purpose.

IV. MISCELLANEOUS RECOMMENDATIONS

A. Signs and Interpretive Markers.

Difficulties have been encountered in the past in maintaining signs and markers along roads in the remoter localities. A guide book or books on the interesting features geared to a mileage chart and/or map would serve a useful purpose for making information available to visitors and avoid installation of all except necessary directional or route marking signs. Since visitors will be coming to the islands through the airport or Pago Pago, the guide book would be readily available to them. This guide book could be sold and be a source of income to the Park Commission.

B. Fatuasina Point - An Alternate Site for a Golf Course.

This area, easily accessible from the proposed Nu'uuli Park, and situated on rolling terrain along the picturesque coast seems to have the soil and topography suitable for installation of an 18 hole, golf course at moderate cost. This area is not suggested as a park but the Territorial Park Board or private enterprise might be interested in such an installation on what appears to be a highly suitable location.

C. Scenic Overlooks and Parking Areas Along Roads.

The Public Works Department has taken advantage of a number of sites along the coastal road to locate "pull outs" for automobiles. Most of these roadside areas provide excellent and far-reaching views of the seashores. Generally, these parking areas also contain power poles and electric lines which detract from the scene and are a hindrance to photographer So It is recommended that steps be taken to locate the power lines on the inside of the road at the more attractive pull cuts and that as the roads are extended and

reconstructed, full advantage be taken of every opportunity to install pull out parking areas for scenic overlooks.

D. Park Possibilities on the Island of Ta'u.

The study team was unable to arrange for transportation to see the south and east sections of Ta'u and the ever-present cloudcap on the summit of Olomatimu prevented our seeing the island's upper reaches. There are known archeological sites on the island and it is understood that portions of the south coast and its upper slopes are quite scenic. Because of the relatively high elevations on the island and their remote location, it is quite possible virgin forests and vegetative cover may be found. It is recommended that Ta'u be studied as soon as possible to identify and define any area that might be considered to have park potential.

E. Territorial Parks and Outdoor Recreation.

In view of the passage of the Land and Water Conservation Fund Act by the Federal Government and the recent enactment of Public Law 9-1 by the Legislature of the Government of American Samoa to provide for Territorial Parks and Recreation, American Samoa is in a good position to take advantage of financial assistance available under the Land and Water Conservation Fund to acquire and develop its parks and outdoor recreation resources. It is recommended that steps be taken immediately to establish an Office of Park Planning and Development in order to get a park program under way and to correlate activities with the Bureau of Outdoor Recreation, the agency which administers assistance available from the Fund. Under established criteria, the Territorial parks and village outdoor recreation facilities would be eligible for assistance from the Fund.

F. Samoan Native History and Legends.

Samoans have fascinating histories and legends about their surroundings. Information concerning these data has not been gathered and recorded, except in isolated instances, so far as we know. The history and legends are known to the older people. It is urgently necessary that effort be made to record this information before it is lost in acculturating processes for all time. An interesting guide book could be written concerning legends and history of natural and other features.

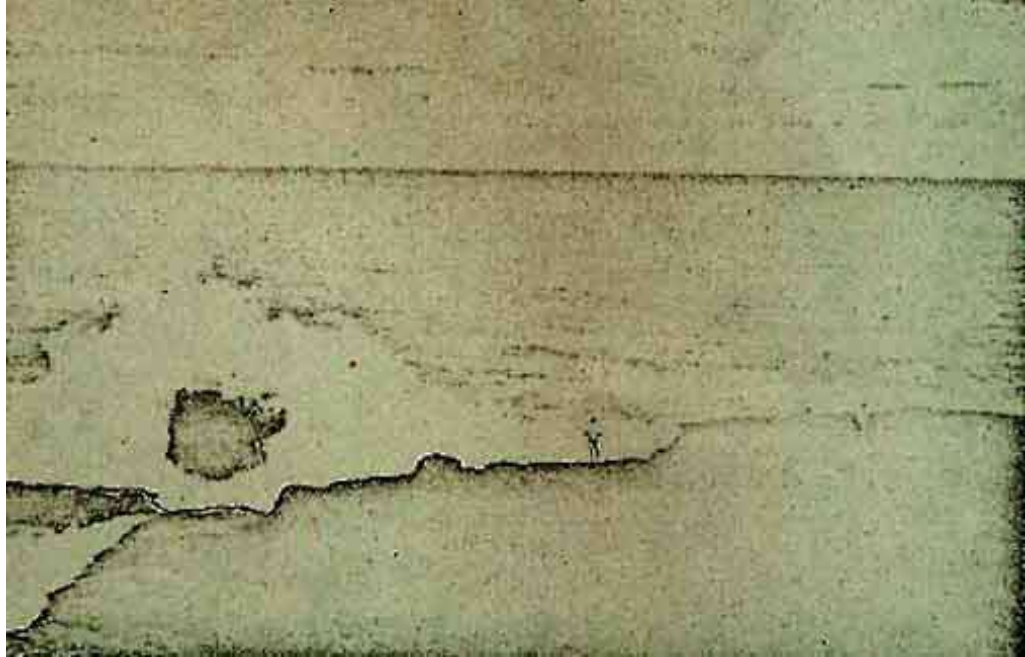
Such a publication should be popular with visitors.

G. Sport Fishing and Yachting.

Pago Pago and the Village of Fagasa both offer excellent opportunities for the development of sport fishing facilities. We believe that sport fishing and local cruises will be very popular with visitors and will be an important aspect in keeping visitors in the islands for a longer stay. Fagasa will be a popular base for boat trips to territorial parks on the north coast of Tutuila. When the road between Pago Pago and Fagasa is improved, it will enable visitors and residents alike to take advantage of two bases for fishing and sightseeing cruises. Facilities for small boats and yachts should be available in both harbors as use of snail craft will certainly increase considerably.

H. Historic Sites.

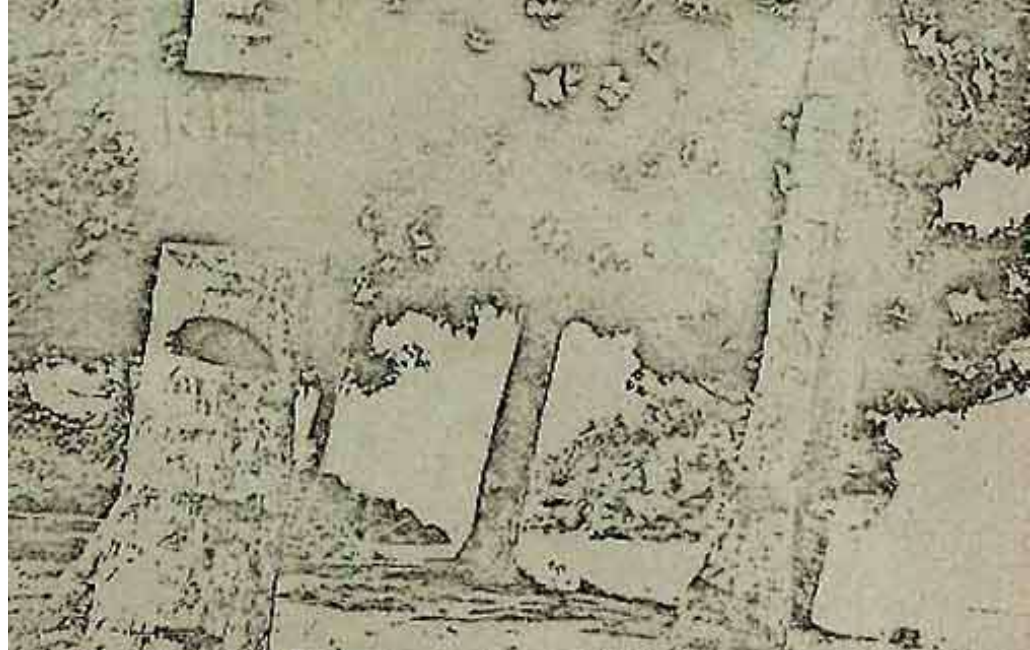
Massacre Monument at Aasu where members of a landing party from La Perouse's expedition were killed in a brush with Samoans in the late 18th Century and the Governor's Mansion at Pago Pago, which should be preserved, as a symbol of naval and civilian administration of American Samoa, are deserving of designation as historic sites under the Territorial Park Program. They also merit consideration for designation under the National Historic Landmarks program of the Department of the Interior.



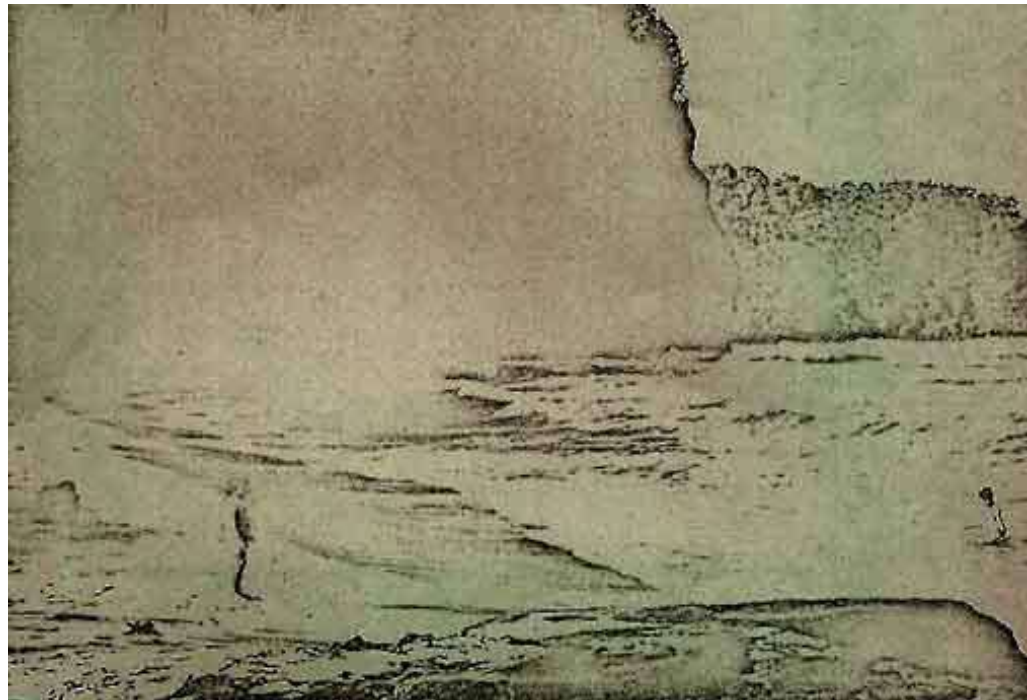
11. Great Pacific swells ceaselessly pound Steps Point, Tutuila, in an awesome display of surf.



12. The new 100-room hotel being built by Samoans overlooks storied Pago Pago Harbor, a locale expected to become a hub of South Seas tourism when these facilities are opened.



13. Something else new in American Samoa. Already "Keep Out" signs warn visitors away from a few choice spots.



14. Picturesque Fagalua Cove, in a proposed Territorial Park, provides one of the few sand bottomed bathing beaches in American Samoa.

V. APPENDIX

A. Proposed Samoa National Historical Park

Background.

Seafaring ancestors of the present-day Polynesians were settled in the Samoan island group by 1,500 B.C. About 700 B.C. some of the Samoans sailed eastward, peopled other island groups and are the ancestors of Polynesians now found in the Marquesas Islands, Easter Island, the Society Islands (Tahiti), Cook Islands, Hawaii, New Zealand and other Pacific isles. These Polynesians who remained in Samoa developed in comparative isolation their own distinctive brand of Polynesian culture. Samoans were spared much of the traumatic contacts with explorers, exploiters, whalers, planters, blackbirders and traders which undermined native institutions on many Pacific islands and sealed the fate of their cultures. International power politics made pawns of many Pacific islands and islanders, but were gentle to Samoa, left land ownership in Samoan hands and made little change in Samoan culture. Imported labor forces from China, India, Japan and the Phillipines never-reached Samoa, and thus Samoa avoided this common Pacific island complication. Samoa remained Polynesian in spite of American, European and Asian wars, interests and activities in the Pacific.

About 1850, Samoans accepted Christianity, replaced stone tools with metal, and added 12-oar longboats to their fleet to transport passengers and freight between ships and beach through narrow and dangerous coral reef passages. Copra became their only cash crop, and coconut cultivation covered much of their arable land. Traditional Samoan culture and use of land remained little changed, especially in the remote group of three islands called Manu'a, legendary home of all Polynesians.

In 1900, Samoan chiefs granted the United States rights to a naval station at Pago Pago, one of the finest harbors in the South Pacific, on the largest island of what is now American Samoa. Samoans first ceded the harbor island of Tutuila, then the tri-island group of Manu'a, together with a noninhabited and very remote coral atoll. Administration by the Navy Department to 1951, and by the Department of the Interior since, has kept faith with the spirit and intent of the

cession to keep "Samoa for the Samoans". Naval activities centered on only a small part of Pago Pago's shores, and the rest of American Samoa was relatively untouched. It has well been said that until now Samoans have taken the best of Western culture and rejected the rest.

Except for some architectural changes in the villages, the Samoans of Manu'a in 1965 live much as they did 100 years ago - their steep mountain slopes cultivated with coconuts and small patches of taro; family and village chiefs the accepted leaders; products of centuries-old arts and crafts in daily use; social structure unchanged and ceremonies frequent; hollow log outrigger canoes in use; and Samoans, even those working in the United States, are proud of their heritage.

Anthropologists have long been fascinated with Samoa and the Samoans have been much studied. Harvard anthropologist Douglas L. Oliver wrote in 1961,

Samoa presents a radically different picture from the usual South Seas spectacle of native peoples cheerfully and unknowingly losing their identity and their heritage in a setting of successful and expanding economy established and controlled by white men. . . .To the scientist they provide a fascinating and almost unique example of Polynesians surviving the strong impact of western civilization without changing their everyday lives and without losing their numbers, their strength, their dignity, or their zest for a good fight.

The evident change in 1965 in Manu'a, the three island group some 60 miles east of Tutuila's Pago Pago harbor, is the adoption of modern building materials to Samoan architecture, a herald of more changes to come. Corrugated iron roofs, painted boards and concrete posts and slabs are rapidly replacing leaf thatch, hardwood posts and pebble house platforms. But there are no permanent white residents on any of the three islands of Manu'a, no government salaried workers aside from native doctors, nurses and school teachers. Government officials visit the islands from time to time, but seldom stay more than a day or two in any one village. There are no permanent public works laborers, no stevedores, no docks. Commercial contact with Pago Pago is in the form of shipments of foodstuffs to individual families or to the one or two stores. Passengers and freight are transported by longboats, pulled by the

experienced village men and boys, through dangerous reef passages. Many loyal family members, wage earners in Pago Pago, Hawaii or the U. S. mainland, regularly contribute funds to relatives in Manu'a. Much of this money is spent for building materials. Cement sacks are landed in longboats, and lumber floated ashore over the reefs. Roof iron may be rafted ashore.

But outside the six villages on Manu'a, the steep slopes are verdant with vegetation dominated by the waving fronds of coconut trees. Except for occasional glimpses of gleaming tin roofs through the coconuts, and the large concrete church structure which dominates each village in Manu'a, the scene from offshore is the same as a century ago, and reflects the long-lived harmony between the Samoans and their island environment. Forces and pressures now at work are sure to accelerate the transculturation of Samoans in Manu'a to American ways. These pressures include

- their increasing desire for cash, goods and conveniences
- imminent introduction of educational television programmed for both children and adults
- Manu'a's first road, with bulldozers, a truck and a jeep, on Ta'u, largest of the three islands, to build Manu'a's first high school
- likely construction of an airstrip on Ta'u
- plans underway for docks and piers

Samoans see the advantages of an American-type life, but also see such life and ways may obliterate traditional Samoan culture. For the first time since discovery of Samoa by a Dutchman in 1722, western culture is a serious threat to Samoa and Samoans. A major cultural landing has succeeded at Pago-Pago, and invasion beach heads are now established in the remote villages of Manu'a.

As each truckload of pre-formed roof trusses is hauled to the Pago Pago docks, destined to be swum ashore in Manu'a to become component parts of educational TV-oriented schools; as technicians check out TV sets in Pago Pago's laboratories to be hauled "this side up" in longboats for use inside the schools, the threat to traditional Samoan culture becomes imminent. Samoans want both the new and the old, but the new is already destroying the old.

Samoa's 3,000-year or older culture, only slightly modified in the last 250 years, may be gone when the children of today's TV-taught students reach adulthood.

It is evident from the tin roofs and copious use of concrete in the six villages of Manu'a, that there is no chance of "saving" even one village. The Samoans themselves are making the change, and they will probably accelerate their rate of change shortly. A cash and wage economy is already replacing subsistence agriculture and fishing on Tutuila. Men on Tutuila's satellite island of Aunu'u row their longboats to work each morning and row home each night. In material and social acculturation, it is the judgment of Honolulu's Bishop Museum anthropologist Kenneth P. Emory that the Samoans of today are where the Hawaiians were 75 or 100 years ago. For instance, the making of tapa, the beaten-bark cloth of Polynesia, is a lost art in Hawaii. There is no one alive in Hawaii who ever made it and an attempt is being made to rediscover the Hawaiian methods. The only surviving authentic Hawaiian grass house is a museum exhibit and its knots and joints are samples for modern attempts to reproduce Hawaiian houses. Arts and crafts long lost in Hawaii and other Polynesian islands are still in daily use in Samoa. In Hawaii they must be rediscovered, in Samoa they must be preserved. Samoa's strong family structure, with an elected chief to whom all family income is given and who in turn provides for family needs, is traditionally weakened as the wage economy contributes to a greater independence for non-titled members of the family. Family lands, held in communal ownership with the family chief their trustee, is now the strongest tie which binds Samoan families and supports the position and status of the chiefs'. Should this land ownership pattern be broken, which is a remote but a distinct possibility, Samoan social structure may also fail.

Thus, in 1965, Samoan material culture is passing, and Samoan social culture threatened.

It is believed possible to help Samoans save at least their material culture.

The Scene and the Samoans

It is proposed to make the adjacent Manu'an islands of Ofu, and Olosega the Samoa National Historical Park. As the most

remote inhabited islands of American Samoa, they have been least affected by western civilization. Except for recent architectural changes in the villages, the scene and the way of life have not materially changed in a century.

As the tops of submerged mountain peaks which protrude above the swells of the South Pacific, the islands of Ofu and Olosega are steep sided. The villages are narrow on sandy flats around the perimeters. Almost vertical rock faces are vegetated, and a lush tropical green is the dominant color. The green waving coconut fronds loft themselves above the vegetative background, indicating that man - the Samoans - is in the typical South Seas business of producing copra, a saleable product used in the production of soap, margarine and nitroglycerine. If modern synthetics and technology eliminate the need for copra, this typical South Seas scene will pass, for coconuts must be cultivated. That is, without man to transport the sprouted nuts to ridges and high places, to disperse them for shade and drinking needs in the villages, the coconut soon becomes fairly rare.

In, around and under the coconuts, the Samoans' use of the land is for subsistence agriculture. Here are grown sugar cane, the leaf used for house thatch and stalk for candy; the staples of bananas, taro and breadfruit, the paper mulberry whose bark is used for cloth, and the kava ('ava) needed for refreshing drink and ceremony; and pandanus, the leaf of which is used for weaving mats, handy for sleeping and eating. In the higher forests grow hardwoods, used for planks for the unique bonito boats, logs for dugout canoes, and logs for roof supports and leaning-against, important elements in ceremonies. And the coconut, whose fronds are used for baskets and shelter in the homes, whose nuts are used for drinking and eating, still dominate the landscape. Fish and shellfish, the chief protein sources, served raw and/or with sauces made from locally available products, are the main features in the diet. Raw, stewed, or fried fish are essential.

Early in the morning, children police the village for stray leaves and debris, and collect water-worn coral pieces for paving in and around the houses. Smells include the cooking fires and drying copra; sounds, the wooden and metal bells to announce worship, meals and family devotions; and sights, the village women -washing clothes and bodies and exchanging gossip at the fountains. This has been going on for more than

a hundred years" Only recently have latrines replaced beaches, and this transition is not complete. Samoan material and social life is centered in the villages. There are Sili and Olosega villages on the island of Olosega, and Ofu village on the island of Ofu. Each village has a number of families, each family an elected chief, trustee of the family lands and executive officer of the family. He also sits in the village council, and knows against which post he may lean when seated in formal assembly. In general, in view of the complicated traditional titles and elected status of chiefs in Manu'a, the closer he sits to the end post, the greater his voice in village affairs. There are classes of chiefs, (executive officers), and talking chiefs, who speak for the chiefs to whom they are appendaged. In some cases, a man may be both a talking chief and a chief in his own right, through heritage and election. Conservation inherent in the social structure, religious organization, material culture and economic pattern is attributed by anthropologists to leadership conferred upon the more mature adults, whose chronological age usually exceeds those who place them in responsible positions. The elderly -- but not senile -- males usually hold the power.

Sili, Olosega and Ofu Villages

The Samoans who reside in the three villages control and operate the land in the islands on Olosega and Ofu. Without their cooperation and sympathetic understanding of the goal of the Park, there could be no Park. There are both economic and intangible benefits to these specific Samoans and to all Samoans in the Park. Economic - through the wages and income to be derived from the Park's establishment and operation; and intangible - through the preservation of Samoan material culture and perhaps part of the social culture as well.

The people of Sili, Olosega and Ofu villages must be relied upon to supply the know-how necessary to keep the material culture of Samoa in practice, as well as by their agricultural endeavors maintain the South Seas scene outside the villages. This should be economically profitable for them to do so, at least in the foreseeable future. The villages are now in a state of transition, architecturally, from traditional Samoan to an unknown end product. Traditional houses, completely built without nails, pebbles for the floor, and thatch on the roof, stand next to structures similar except that bright corrugated aluminum sheets, conforming to the traditional

shape, form the roof, with a scattering of elevated shacks built with boards and painted white. Windows may or may not occupy the openings. In some houses the numerous poles which support the roof, which may be either tin or thatch, are of cast concrete pillars. Many Samoan houses now have concrete slabs for floors. Tin roofs cost less than thatch and last longer; concrete slabs are easier to keep clean. Economy and labor saving appear to be the reasons for the technological changes in Samoan housing. Life inside these more modern houses, however, continues on in Manu'a in the traditional way.

A man's house being his castle, each Samoan family has the right to live in the type of dwelling it desires. It may introduce chairs, refrigerators, tables, electric lights and television sets as it sees fit. With these pending developments in the existing villages, there is no intent to interfere. This is a normal cultural evolution.

Village Zoning

There should be a zoning restriction on height of structures in the three villages] retention of the present practice of keeping all structures back from the beach, and perhaps a prohibition against bright colors. Metal roofs can be covered with the easily applied coconut fronds. The intent of village zoning in Manu'a is to retain from a distance, such as from a vessel offshore or from an adjacent island, the appearance of these villages as they appear today. If a man tears down his traditional oval house with thatched roof, what he builds in its place should blend with the scene, even though it contains air conditioning. The pending future power lines should be behind, or inland of the villages, where the poles may be screened by the vegetation. No roads or motorized vehicles would be permitted. The scenic easement method may be the effective way to zone the villages to conform to Park scenic requirements. The existing limits of each village should not be exceeded, and new villages, except for the To'aga village to be discussed below, not permitted. This does not interfere with the traditional erection and use of structures as overnight and weekend shelters about the islands, as long as such structures are traditional Samoan.

South Seas Scene Outside the Village

Through scenic easements, the existing scene outside the villages of Ofu, Olosega and Sili (and the To'aga area) would be preserved. This would in no way interfere with the traditional use of this land by the Samoans, their use and/or sale of its products. In effect the Samoans would continue doing with the land just what they do now. Copra would still be the principal product.

Even if the diets of the village people veer totally away from existing foods, there would still be a demand for the traditional foods and handicraft materials in To'aga Village. There should always be dark brown taro patches on steep hillsides for Samoans and visitors to see. Cultivation of the sugar cane used for house thatch has already ceased on Tutuila, since there is little demand on that island now for this tedious and costly roof. The demand for this and other traditional plants in To'aga Village would insure their continued cultivation. Greatest foreseeable threat to the South Seas scene is permanent loss of a market for copra. Coconut covered hillsides all over the Pacific would eventually disappear. But such would be protected in the Samoa National Historical Park through scenic easements, and agreements reached at this future point in time with the land owners to insure retention of the existing scene through a coconut planting program.

To'aga Village (pronounced toe-anga)

Since no existing village could be frozen in time to preserve the material culture of Samoa as it existed in the period 1850 - 1915, the idea evolved to create a separate village completely in the Samoan tradition using the skilled craftsmen and builders still to be found in Manua in building the native fale. When it is recognized that, due to hurricanes, tidal waves, and the limited design life of the structures themselves, few Samoan structures are older than 30-years, the idea of creating a new village is quite in keeping with the scene.

The site selected was To'aga, a sandy Hat with thousands of coconut trees, backed by an almost vertical but vegetated cliff, and with an excellent view of the west coast and peaks of Olosega island. It is an idyllic South Seas island scene. Probably in prehistoric and perhaps in more modern times, there was a village in this vicinity. The beach along this

coast is sandy and scenic, and a passage for longboats exists through the reef. Ocean swimming is possible.

The To'aga site was chosen

- because of its scenic beauty
- because it is unoccupied
- because Samoans still practicing in their daily lives the traditional arts and crafts of Samoa live within walking distance and are available for staffing.

To'aga Village would be built as a typical Manu'an village of the period 1850-1915. The Manu'ans lived in houses (fales) which consist of great beehive shaped roofs resting upon many posts set three feet apart in a round or elliptical floor plan. Spaces between the posts may be closed against inclement weather by lowering plaited coconut leaf blinds. The fale roof is a complicated framework of beams, purlins, rafters- and ribs, securely lashed together with sennit (braided cord from coconut fiber). Thatch, consisting of units of sugar cane leaves, is secured to the framework. The houses rest usually on elevated platforms (paepae) and flooring consists of a three or four inch layer of coral fragments over a level earth base. Household units consist of a number of such houses. The household guest house may be round (fale tele) or elliptical (fale afolau) and usually occupies the position closest to the beach. Sleeping houses (fale o'o) may be round or elliptical, but are usually smaller and simpler in construction than the guest house. Household units also have a separate cook house (faleumu), a simple structure with a peaked thatched roof supported on four to eight posts. It contains the oven. From beach inland, first comes the guest house, then the sleeping house or houses, and then the cook house, but terrain factors may vary positions.

A typical village consists of a number of household complexes side by side fronting on a beach. The largest guest house, and usually on the highest platform, belongs to the village chief and is usually in the center of the village. It may be placed well back of the front line of guest houses, to accommodate the village commons (malae) or ceremonial meeting grounds. There may also be a large fale for the village council meetings, when the elected chiefs of each household meet together. One or more copra sheds (concrete square buildings) may be near the reef passage point of loading, and each village longboat