

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.

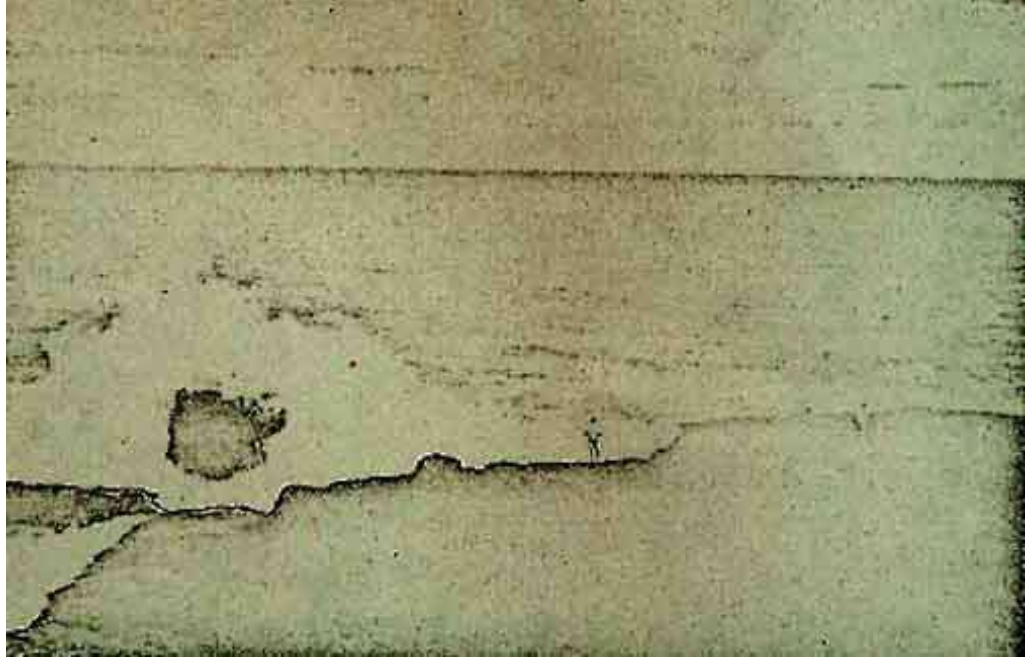
Such a publication should be popular with visitors.

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.

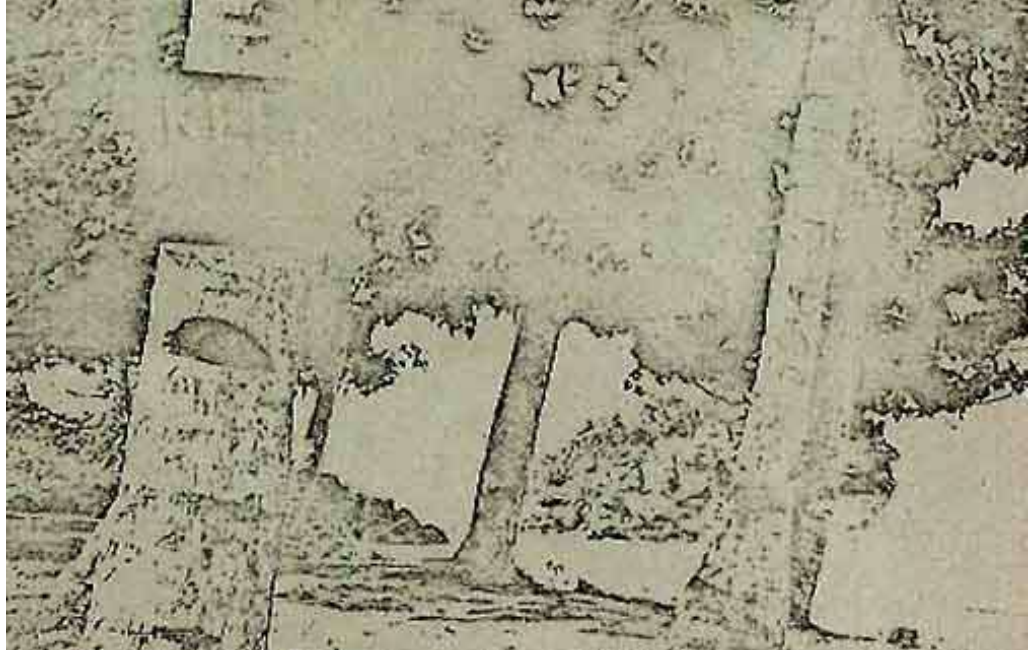
Massacre Monument at Aasu where members of a landing party from La Perouse's expedition were killed in a brush with Samoans in the late 18th Century and the Governor's Mansion at Pago Pago, which should be preserved, as a symbol of naval and civilian administration of American Samoa, are deserving of 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.



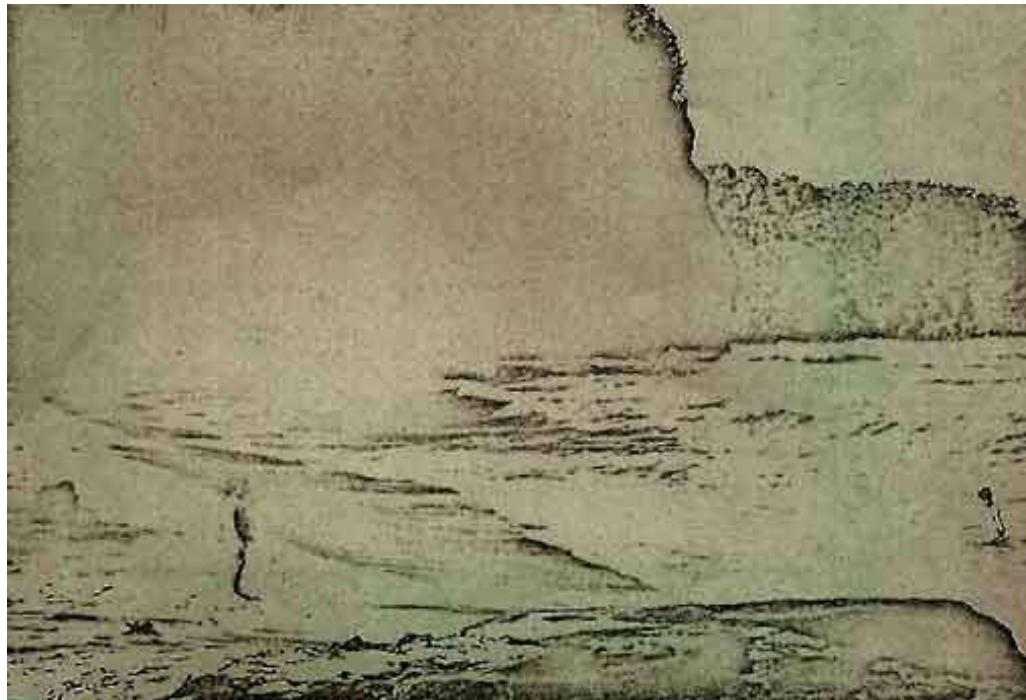
11. Great Pacific swells ceaselessly pound Steps Point, Tutuila, in an awesome display of surf.



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 fales. 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