

**AMERICAN SAMOA GOVERNMENT  
EXECUTIVE OFFICES OF THE GOVERNOR  
HISTORIC PRESERVATION OFFICE**

**HISTORIC PRESERVATION PLAN**

The American Samoa Historic Preservation Office (ASHPO) is responsible for developing a Comprehensive Territory-wide Historic Preservation Planning process. As stated in the National Park Service's Historic Preservation Fund Grants Manual: "The State Plan is used by the State Historic Preservation Office and others throughout the State for guiding effective decision-making on a general level, for coordinating Statewide preservation activities, and for communicating Statewide preservation policy, goals, and values to the preservation constituency, decision-makers, and interested and affected parties across the State. As such, the State Plan is not an office management plan for the SHPO office. The State Plan provides direction and guidance for general-level decision making, rather than serving as a detailed blueprint for making place-specific or resource-specific decisions."

**Mission and Vision**

Administer the territorial historic preservation program in a manner that recognizes and honors American Samoa's strong indigenous culture and traditional system of communal land ownership.

**Preface**

**Historic Resources and their Preservation in American Samoa:  
Some Questions and Answers**

In order to set the stage for this plan this preface reviews and provides some answers to basic questions that many people have about historic preservation. People typically want to know what are historic properties, why it should be preserved, what its significance is, how significance is determined, and how it is counted. The following will address each of these issues in turn and provide the reader a basis for understanding what follows in the plan.

**What are "Historic Properties"?**

The term "historic property" encompasses the full range of historic resources, including buildings, structures, sites, objects, landscapes, and historic districts. Historic properties are physical remains constructed by people in the past that can provide information about the history of a place. Some historic properties could be classified under several of the categories listed above; in documenting these properties decisions must be made regarding the best classification. Buildings can include houses, schools, government buildings, and factories; basically any building still standing that is historic. Structures are functional constructions that are used for any number of activities besides living and working. They can be wells, quarries, bridges, or docks.

Sites are locations where a significant event, occupation or activity took place or that possesses historic, cultural or archaeological value. Sites include prehistoric and historic remains of past human activities (archaeological sites) and traditional cultural or legendary sites. Historic or cultural landscapes present an environment larger than a single building, structure or site, that embodies significant historic or cultural characteristics. Traditional Samoan villages are examples of cultural landscapes. Similarly, historic districts contain a combination of other historic resources that together have an identity and significance greater than the separate properties. Specific historic properties in American Samoa will be discussed below in association with the history that they represent.

## Why preserve historic properties?

Historic properties are physical remains of history. They are the settings in which historic events took place, where people of the past lived and worked. They provide a real connection with the past that can aid significantly in education and provide a sense of place. Historic districts and landscapes elicit a feeling of the place, what it might have been like in the past. They embody knowledge about the past, providing a sense of self and a sense of history. Western cultures (European and American) value history and during the colonial era used the apparent lack of history as a means by which to identify themselves as "civilized" and to devalue many of the cultures that they came into contact with around the world. Those cultures did, however, have histories; in Samoa that pre-European history is physically represented by properties such as *tia seu lupe*, fortifications, prehistoric quarries, and village sites. The preservation of these properties gives value to both the property and the history that it represents. Cultural landscapes also embody significant cultural meaning that is crucial to a sense of identity. On a more practical level, historic properties represent significant investments in time and resources. The maintenance and renovation of historic buildings for modern use can save time and limited resources.

## What makes these properties "significant"?

Historic properties are old. By convention, most properties must be at least 50 years old to be considered historic. However, younger properties can be classified as "historic" if they represent an important event or period or are a particularly good representation of a period. Properties must also have integrity in order to be considered "historic." This means that they must maintain the characteristics that make them significant. The essential character-defining features must still be present. Archaeological sites must be complete enough to provide the information for which they are valuable. Traditional cultural properties must be recognizable to the associated culture, documentable through traditions, and still used or reserved in some way. Historic properties must also be significant in some way to the history of a region. They must either be directly associated with people, events, or developments that shaped history or were important to the past; have distinctive physical or spatial characteristics; or have the potential to yield information about the past. Different types of properties will be significant in different ways. Significance is linked to integrity by the importance of maintaining those characteristics present in the property that make it significant.

## How are properties determined to be significant?

Information about a property must be gathered as a first step to determining a property's integrity. The property must then be "put in its place" historically by comparing it to similar properties, to historically related properties, to other properties in the area, or relating it to distinctive aspects of history. This evaluation must be performed by people with a knowledge of the relevant property types, fields of study (archaeology, architecture), and history of the region. A final evaluation technique is to evaluate the property using guidelines for evaluation such as the Criteria for Evaluation of the National Register of Historic Places. For a property to be considered historic under these guidelines, it must...

- A. be associated with events that have made a significant contribution to the broad patterns of our history; or
  - B. be associated with the lives of persons significant in our past; or
  - C. embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
  - D. yield, or be likely to yield, information important to prehistory or history.
- (For more information on the National Register of Historic Places please visit <https://www.nps.gov/nr/>).

Decisions about whether a property is historic should be reached by consensus and be justifiable to people other than the ones making the decision. For example, when historic properties are nominated to the National Register of Historic Places, arguments are made on the forms for why the property meets one or more of the criteria listed above. The Keeper of the National Register must find these arguments convincing for the property to be listed on the National Register of Historic Places.

## Why does the number of historic properties keep changing and why do we need to identify more?

Changes in the number of historic properties that meet the qualifications discussed above are due to continuing development, population expansion, and expanding and improving survey efforts. Historic properties are damaged (and lose their integrity) or destroyed with continued economic development and population expansion into areas that were previously not disturbed. However, planned expansion often provides a means by which new historic properties are identified. For example, during the planning process for projects historic properties must be taken into consideration. If no previous identification efforts have taken place in an area, these must be done before the project can proceed and ways recommended to preserve or minimize the damage the project may pose to historical properties.

The place of an historic property can best be understood in comparison with other historic properties. For example, if archaeologists had stopped looking for prehistoric basalt quarries after Tataga Matau was found above Leone, the perception that all basalt had come from there to make stone tools would persist. However, many other quarries have been identified on Tutuila, and these discoveries have enhanced our understanding of the importance of Tutuila as a regional source of pre-European tools.



Government House National Landmark (Photo: D. Herdrich)

## **I. Introduction**

### **1. Geographical Background**

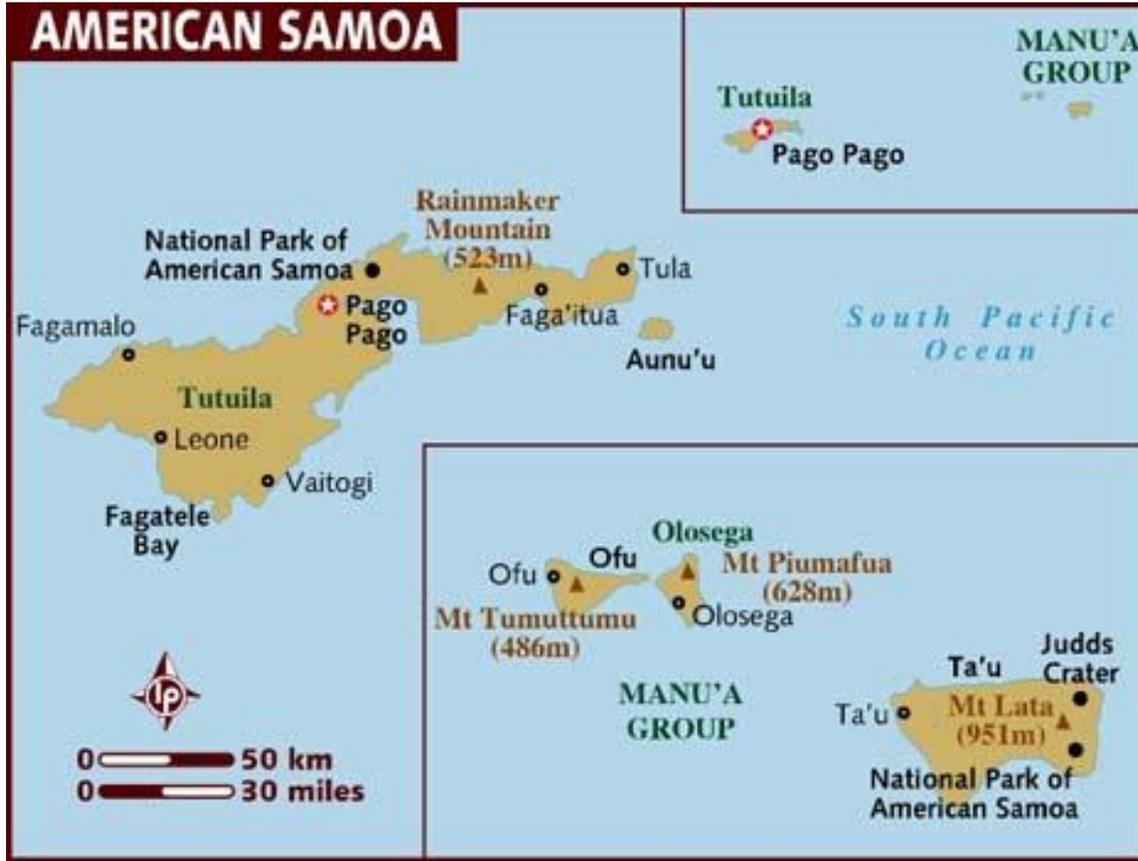
American Samoa is an "unorganized, unincorporated Territory" of the United States, and is the only U.S. possession in the southern hemisphere. It consists of the islands of Tutuila, Aunu'u, Manu'a (Ta'u, Ofu and Olosega), Swains Island and Rose Atoll. Its total area is 76.2 square miles.

The Samoan Islands extend from 168° to 173° west longitude and from 13° to 15° south latitude. American Samoa occupies the 168°-171° longitudinal portion of the archipelago, the eastern part of the Samoan Archipelago. Rainfall varies from 120 to 200 inches annually, with an average temperature of 80°F. The climate is hot and humid; erosion and biodegradation are rapid.

Tutuila and the Manu'a islands are rugged, mountainous volcanic isles, clad in dense tropical rainforest vegetation. The area available for human habitation and the cultivation of crops is limited. The valley bottoms are not very flat and are quite narrow, and the coastal plains are narrow. Recent geomorphological information indicates that many of the valleys were deep embayments when Polynesians first arrived that have subsequently filled in (see Clark & Michlovic 1996; Pearl 2006). The largest flat area is the Tafuna Plain on the southern side of Tutuila; this is a large volcanic plain. In the twentieth century some areas, such as the perimeter of Pago Pago Bay, have been filled in to provide more flat areas for development.

Swains Island and Rose Atoll are both atolls. Rose Atoll is 80 miles east of Ta'u and consists of two low sandy islands - Rose Island and Sand Island - encompassing a 2000m (6500ft) wide lagoon with a total land and reef area of 1600 acres. Rose Atoll is a U.S. Marine

National Monument. Swains Island is ring-shaped atoll encompassing a large brackish water lagoon about 230 miles north of Tutuila; it is privately owned.



## 2. History of American Samoa and Related Historic Properties

The Samoan people are Polynesians whose ancestors settled the archipelago about 3,000 years ago. The people who brought the Lapita Cultural Complex to the Samoan archipelago were seafarers who had occupied islands at least as far west as the Admiralties off the north shore of New Guinea. Archaeological sites dating from the early period of occupation are primarily habitation sites and are expected to be mostly coastal (e.g., Kirch & Hunt eds. 1993; Clark & Michlovic 1996; Moore and Kennedy 2003), though the Tupapa site in Aasufou Village (also known as the Vainuu site) provides an example of an early site in the mountains (Eckert and Welch 2009). The Tupapa site in Aasufou is listed on the National Register of Historic Places. Material remains in these sites can include some or all of the following: pottery (the classic Lapita pottery, thus far discovered only in Independent Samoa, is decorated with motifs impressed into the clay with dentate stamps), basalt flakes and tools, volcanic glass, shell fishhooks and tools for their manufacture, shell ornaments, and faunal remains.

The colonizers of these islands brought domesticated pigs, dogs and chickens with them, and probably also the Polynesian rat (*Rattus exulans*). Domesticated plants were transported for cultivation. This period is represented in American Samoa by deeply stratified archaeological sites such as at To'aga on Ofu (Kirch & Hunt eds. 1993) and at 'Aoa (Clark & Michlovic 1996) and Agnoa (Moore and Kennedy 2003; Crews 2008; Welch 2008; Pearl and Suck 2014) on

Tutuila. While early sites on some other islands in Samoa are now beneath water (e.g., the Mulifanua Lapita Pottery site on ‘Upolu [Green & Davidson 1967; Leach and Green 1989]), the evidence to date indicates that early sites in American Samoa will be found on the shores of prehistoric embayments that have subsequently filled in with sand and in the mountains (Eckert and Welch 2009).

It has been conventionally accepted that pottery manufacture ceased in Samoa sometime shortly after A.D. 300 (see Clark & Michlovic 1996; Clark et al. 1997) A.D. 800 is proposed in Kirch & Hunt eds. 1993). However, research by Clark in ‘Aoa valley has revealed pottery in stratigraphic contexts dating as late as the 16th century (Clark & Michlovic 1996). This might explain why there was an apparent “dark ages” in Samoan prehistory - pottery bearing sites were all assumed to date to the earliest period of Samoan prehistory and hence charcoal was often not collected from upper pottery bearing deposits for dating. Therefore, the period between about A.D. 300 and 1000 requires further definition in the study of Samoan prehistory before typical site types can be discussed.

One site type that was probably utilized during this period are the stone quarries (Johnson 2005). Two of the large quarries, Tatagamatau and Lauagae are listed on the National Register and two others are being nominated. Basalt from Tutuila has been found in Taumako, Tokelau, Fiji, Western Samoa, the Manu’a Islands (Best et.al. 1992) and the Cook Islands (Walter 1990; Weisler and Kirch 1996). The quarries continued to be utilized into the early historic period, when iron tools introduced by Europeans began to replace the locally made stone tools.

Recent research by Johnson (2005) and Winterhoff and colleagues (2007) have shown that it is possible to distinguish between the basalt stone for different quarries using elemental analysis. This makes it now possible to trace stone tools from the locations they are found be it villages within American Samoa or islands beyond back to the specific quarry of origin which should provide insights into the prehistoric trade relationships in which people from American Samoa were engaged.

One of the significant stone tool types manufactured from basalt extracted from these quarries were adzes. Large quantities of basalt debris have been found in various village sites (e.g., Maloata [Ayers & Eisler 1987] and Tulauta [Frost 1978; Clark 1980; Brophy 1986]). Polishing the adzes was a final step in their production; large basalt boulders were used for this finishing. Boulders used for this activity generally have smooth dish-shaped areas on them and sometimes grooves in which the adz bits were sharpened. These boulders are found in archaeological sites (such as Maloata and Tulauta), in streams (at Afao, Fagasa, Leone, and Nuuli) and elsewhere on the island landscape. Grinding stones have been found in the Manu’a islands. No quarries have been identified in Manu’a, though researchers have looked.

Most of the prehistoric surface remains in American Samoa date to the later period of Samoan prehistory. During this period warfare on the islands of Western Samoa over titled positions influenced events on Tutuila. Tutuila was at times under the jurisdiction of the eastern districts of ‘Upolu, and Tutuilans may have been required by chiefs on ‘Upolu to fight in their wars. Warfare was also prevalent among the Manu’a islands. Oral traditions in the Manu’a islands refer to leaders of islands to the west (Fiji, Western Samoa, etc.) visiting Manu’a on sometimes hostile missions. Defensive fortification sites, often located high on ridges and mountains, are characteristic of this period. These fortifications were used as refuges to which those individuals not directly involved moved and where the warriors retreated when necessary

(Moyle 1984). A large defensive wall on the Tafuna Plain, Tutuila Island, is listed on the National Register.

When not at war in later prehistory Samoans lived in villages; in American Samoa these were mostly in coastal areas. Many of these villages are still occupied today. In some cases the remains are still visible on the surface while in other places the evidence of prehistoric use is all below the ground surface. The late prehistoric sites at Maloata (Ayers & Eisler 1987) and Fagatele Bay (Frost 1978), both on Tutuila, and Faga on Ta'u, are village sites from this time period that are listed on the National Register. The ideal layout of a Samoan village was a central open space, called a *malae*, surrounded by meeting houses, chiefs' houses, other residences.

The final prominent site type from late prehistory are *tia seu lupe*, called star mounds in English. These mounds were usually constructed of stone, had one or more rays, and were used for the sport of pigeon catching by chiefs (Herdrich 1991; Herdrich and Clark 1993). No star mounds have been nominated to the National Register to date, though they are eligible.

The first recorded European contact occurred in 1722, when Dutch navigator Jacob Roggeveen sighted several of the islands. He was followed by French explorers Louis-Antoine de Bougainville in 1768 and Jean-François de La Pérouse in 1787. A monument in Aasu, Massacre Bay, to the 12 members of La Pérouse's crew who were killed there is on the National Register. Pearl and Loiseau-Vonruff (2007) provide a historical background for the monument's construction. The monument was recently rehabilitated using funds from the Historic Preservation Fund and from the French Government (MCC-Materials Inc. 2007).

The first European Christian missionary, Englishman John Williams of the London Missionary Society (LMS), arrived in 1830 (Moyle 1984). He and his followers had a profound impact on the Samoans and their culture. The National Register sites Atauloma Girl's School and Fagalele Boy's School at the western end of Tutuila were built by the LMS for the education of Samoan children in Christian life. Other Pacific Islanders came to Samoa as missionaries during this period (e.g., Society and Cook Islanders working with the London Missionary Society, Tongans working with the Methodists). European traders and military personnel also affected Samoans.

Historic properties in American Samoa that are associated with Euro-Americans, both military (discussed below) and otherwise, are usually distinctive in their use of some large basalt aggregate in concrete materials. Historic properties from the last two centuries that are associated primarily with Samoans tend to be very much like prehistoric Samoan remains. Fortifications, quarries, and star mounds ceased to be used due to the influence of the missionaries; however, villages retained their basic structure.

When the Samoan Islands were partitioned according to the provisions of the Tripartite Convention in 1899, the United States acquired the eastern islands, while Germany took control of 'Upolu, Savai'i, Manono and Apolima, whose total area is 1,120 square miles. These islands now comprise the Independent State of Samoa, which New Zealand forces wrested from the Germans in 1914, maintaining control of them until 1962.

U.S. Navy Commander Benjamin F. Tilley raised the U.S. Flag on Sogelau Hill on April 17, 1900, placing American Samoa under U.S. Navy control from 1900 to 1951, initially as a coaling station for the fleet in the Age of Steam (Gray 1960). During World War II, the "U.S. Naval Station Tutuila," now a Historic District listed on the National Register, was the headquarters of the Samoan Defense Group, which included several adjacent island groups, and was the largest of the Pacific defense groups. As the war moved north and west, American Samoa became a strategic backwater. Historic properties from World War II are found

throughout the islands in the form of military facilities such as medical facilities, the Tafuna Air Base, the Marine Training facility in Leone, and pillboxes that dot the coastlines (Hudson and Hudson 1992; Carson 2003; Kennedy et al. 2005). In the postwar era, American Samoa’s military importance continued to decline, and in 1951, the Territory was transferred to the Department of the Interior, under whose control it remains. In 1954 the Van Camp Seafood Co. of California opened a cannery on the eastern shore of Pago Bay, followed some years later by Starkist Inc. The canneries are a draw for people from Independent Samoa for employment and make significant contributions to the economy of American Samoa. The fishing industry has also involved other minority groups, such as Japanese and Korean fishermen. From 1951 until 1977, Territorial Governors were appointed by the Secretary of the Interior; since 1977, they have been elected by universal suffrage.

American Samoa is an unincorporated and unorganized Territory of the United States. It is unincorporated because not all provisions of the US Constitution apply to the Territory. It is the only territory whose residents are “nationals” of the United States rather than citizens of the United State and who are not governed (as all other US territories are) by an organic act of the U.S. Congress defining its legal relationship to the US. Instead, American Samoa has remained an “unorganized” territory, with its own Constitution but under direct Federal government supervision delegated by the President to the Department of the Interior. This unique status is not accidental. It is the result of decisions consciously taken by the American Samoan leaders—not to obtain citizenship nor acquire an organic act—in order to keep their traditional land tenure system, whose racial preferences would make it unconstitutional under Federal law. (See, *Final Report* by the Future Political Status Study Commission 2007.)

American Samoa’s Territorial status, however, allows all American Samoa-based business—such as the tuna canneries and clothing manufacturers—to export their goods duty-free to the US.



Blunts Pt. Naval Gun National Landmark (Photo: D. Herdrich)

### 3. Demographics

The current estimated population of American Samoa is approximately 60,000, roughly the same as Casper, Wyoming. Of that 60,000 only 32,000 are native-born American Samoans and U.S. Nationals (not citizens<sup>1</sup>). Another 3,400 were born in the States and are, therefore, American citizens. The remainder of the population are aliens from Oceania, primarily Independent Samoa (16,500), or Asia (1,800). Twenty-five thousand of the 60,000 total are under 20. The vast majority of the population lives below the U.S. poverty level.

Consider these figures, the reality of scale. Although ASHPO is, by statute, treated and reports as a state historic preservation office, in reality it functions (with a staff of three) on the level of a local or tribal entity. Ninety percent of the territory's population are ethnic Samoans. With very few exceptions, other minority ethnic groups have not been here long enough to have had an historic impact. There are no separate underserved communities. There is, of course, the evidence of the 117-year U.S. military and administrative presence, which has been and continues to be well studied and documented.

American Samoa is still a concern of the U.N. Commission on Decolonization as a non-self-governing territory. It is still an unincorporated and unorganized territory of the U.S., under the aegis of the Department of the Interior. Its citizens are still not American citizens. All of these facts should be kept in consideration as ASHPO strives to fulfill its federally mandated duties in a place that did not ask for them. There is more than one (enumerative) way to honor and preserve what came before us.

### 4. Historic Preservation in American Samoa

The history of historic preservation in American Samoa is anomalous by mainland standards. To comprehend the difficulties of applying those standards in a climate, place, and culture foreign to what engendered those standards calls for a frank discussion.

The Samoan culture, the *fa'asamoa*, is often referred to as a traditional culture, meaning it places great value and communal pride upon the continuity of cultural practices and beliefs as received from its oral tradition. This is certainly true. However, with few exceptions (e.g., certain geophysical legendary sites and old titled fine mats) this does not extend to material objects such as artifacts or architectural sites. The tropical climate has dictated this acceptance of physical transience. Non-material traditional genres such as genealogies, oral histories and narratives are most often the private property of a family or clan. There is no traditional or indigenous interest in archaeology or its lessons. The dead are best left buried. So, the obvious questions arise—What exactly are you preserving and who are you anyway? Added to this is the natural (if

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<sup>1</sup> Non-citizen US nationals include those persons who were born in or born to parent(s) of “outlying possessions of the United States,” according to the Immigration and Nationality Act. US Nationals owe allegiance to the US but have not been granted the privilege of citizenship. US Nationals are entitled to 1. The consular protection of the US when abroad; and 2. US documentation such as US Passports (albeit with a notation to delineate their “national” status). US Nationals have the right to 1. Reside in the United States; and 2. Apply for citizenship by naturalization after three months of residency.

sometimes subconscious) suspicion of a colonized people about being further controlled by the administered world of federal bureaucracy (Enright 1992).

There is no lack of evidence of this societal lack of interest in historic preservation. The American Samoa Historic Preservation Office is the sole state-level historic preservation program in the country that receives zero local funding. There are few territorial statutes or laws pertaining to historic preservation. There are no local groups, clubs or organizations concerned with historic preservation. In the history of ASHPO only one National Register Nomination has been received from the public. Well announced and advertised public meetings to discuss annual work plans go unattended. ASHPO staff have received personal physical threats from irate members of the public just for trying to perform their mandated duties. That is reality. And it's not a complaint; it's the working conditions.

Another quality of a traditional society is its conservatism and resistance to things introduced and new. The longer you are present, the more your presence is gradually accepted. In this respect, ASHPO has been somewhat successful in the past twenty years, moving—at its request—from the obscurity of the Dept. of Parks and Recreation to the Executive Offices of the Governor and opening new professional offices in a location convenient and welcoming to the public. ASHPO insisted on becoming a central player in the government's Project Notification & Review System, which issues environmental permits in the territory, and helped write the guiding regulations so that they included Section 106-style provisions. ASHPO inserted itself into the American Samoa Five Year Territorial Economical Plan. It became an active partner in the annual Territorial History Day Competition. It started, organized, and then sited the Polynesian Photo Archives, a project funded by the territorial library. It increased its public presence through a consistent production of newspaper and journal articles, scholarly papers, pamphlets and videos and by appearances on local TV and radio stations. It has produced nine 30-second radio and TV ads about various aspects of historic preservation in addition to short 15-minute documentaries on historic sites, which run regularly on the government-run TV station. ASHPO has, incrementally, politely increased its voice in the community.

Through all this, however, ASHPO was far from a leader. It acted as adviser, partner, suggester, enabler. Often our only possible role was as “cheerleader,” but without us historic properties and consideration of their existence would have had no voice whatsoever. In this pursuit ASHPO has worked with whomever we could. In addition to the principle organizations described below ASHPO has also formed working partnerships with other local government departments and commissions and community organizations—such as the American Samoa National Park, the Parks and Recreation Commission, the American Samoa Power Authority, the American Samoa Soil and Water Conservation District, The American Samoa Natural Resources Commission, the Historical Records Advisory Board, the American Samoa Renewable Energy Committee, the Feleti Barstow Territorial Library, and the American Samoa Community College's Samoan Studies Institute.

A recent example of such a partnership project is the WWII Heritage Trail Partnership with the National Park and the American Samoa Visitor's Bureau. ASHPO identified sites through our archaeological surveys, the National Park designed and built the trail, and the ASVB provided funding for supplies. In addition, ASHPO provided photographs to the National Park for trail-head signs that they created and installed. In partnership with the National Park and the Visitors Bureau we produced a WWII brochure aimed at promoting heritage tourism and worked in partnership with various agencies to develop signage for the historic Tramway site. ASHPO also developed a partnership with NOAA for the archaeological survey of Swains Island and

with U.S. Fish and Wildlife for a survey of Rose Atoll. We are currently developing a partnership with NOAA to develop the *fautasi* historic context.

The future of ASHPO lies in the maintenance and expansion of such inter-agency efforts. As explained in this plan's Vision Statement, it is time for ASHPO to take an ever more cohesive role in cultural conservation in the territory. The dawning awareness of the potential economic benefits of heritage tourism combined with the recent establishment of a very heritage tourism friendly American Samoa Visitors Bureau offers the opportunity for historic preservation to become more than just another imported academic oddity but a matter of government-wide, community-wide investment.

## 5. ASHPO Responsibilities

It is the responsibility of the American Samoa Historic Preservation Officer to administer the Territorial Historic Preservation Program. American Samoa's strong indigenous culture and traditional system of communal land ownership impose special conditions of cultural sensitivity upon such an endeavor. A primary concern of the ASHPO is to fulfill its responsibilities in a manner that recognizes and honors these inherent cultural conditions.

In addition, the ASHPO sees itself as a service organization, working in partnership with Federal and Territorial agencies, village and district councils, private organizations and individuals to assist in compliance with applicable Federal and Territorial historic preservation laws and to raise the community's consciousness about historic preservation and its role in cultural maintenance.

Specific areas of responsibility in the administration of the Territorial Historic Preservation Program include:

- \* conducting an on-going comprehensive survey of historic properties in the Territory and maintaining an inventory of such properties;
- \* identifying and nominating eligible properties to the National Register of Historic Places;
- \* advising and assisting Federal and Territorial agencies in carrying out their historic preservation responsibilities;
- \* consulting with appropriate Federal agencies on all undertakings that may affect historical properties in order to protect, manage, reduce or mitigate harm to such properties;
- \* ensuring that historic properties are taken into consideration at all levels of planning and development;
- \* providing public information, education and training, and technical assistance in historic preservation.

(For more information please visit [www.ashpo.com](http://www.ashpo.com))

## 6. Partners in Preservation

In order for this Territory-wide plan to have an impact, effective communication and cooperation among preservation stakeholders must be established and maintained. First and foremost are the Office of the Governor and the Territorial legislature, who must be consistently reminded of the importance of historic preservation in their commitment to cultural conservation.

In addition, coordination of efforts and mutual support must be maintained among the following entities:

#### The American Samoa Historical Commission

The American Samoa Historical Commission is created by law for the purpose of advising the Governor on matters of cultural and historical preservation, and its members are appointed by the Governor. The six-member Commission acts as the community oversight board for the American Samoa Historic Preservation Office and meets quarterly to review the activities of the Office and report to the Governor on matters requiring his office's attention. The Commission also acts as the Historical Records Advisory Board, overseeing the activities of the American Samoa Archives. For more information contact 684-699-2316.

#### The Jean P. Haydon Museum

The Jean P. Haydon Museum was established by Governor Haydon in 1970 and was the original home of the Historic Preservation Office. The Museum has displays of various aspects of Samoa's history, culture, and natural history and is the official repository for collections of artifacts for the territory. The Museum is housed in a National Register of Historic Places building, part of the U.S. Naval Station Tutuila Historic District in the village of Fagatogo on the island of Tutuila. The Museum is funded in whole by the American Samoa Council on Arts, Culture and the Humanities and is the venue for many of the cultural resource activities in the Territory. For more information contact 684-633-4347.

#### The American Samoa Council on Arts, Culture and the Humanities

The American Samoa Council on Arts, Culture and the Humanities (the Arts Council) is primarily funded by grants from the National Endowment for the Arts. Its dual mission is the maintenance of Samoan arts and culture and the presentation of art forms from the broader world beyond the archipelago. The Arts Council supports through subgrants and funded activities the practice and preservation of both Samoan material culture and performance traditions. The Arts Council and the Historic Preservation Office have worked closely together on such projects as tours of historical buildings and the presentation of historic photographs. The Arts Council also serves special communities, such as the outlying islands through an Underserved Areas grant, and the schools through its Arts in Education Program. The Historic Preservation Office has assisted the Arts Council in these programs when they deal with traditional and historic matters. For more information contact 684-633-4347 or visit <https://www.americansamoa.gov/arts-council>

#### The American Samoa Humanities Council

The American Samoa Humanities Council is wholly funded through a grant from the National Endowment for the Humanities. The Historic Preservation Office works with the

Humanities Council on oral history and oral tradition projects, and other joint projects are planned. For more information visit [www.ashcouncil.org](http://www.ashcouncil.org)

### Aiga Tautai o Samoa (Samoan Voyaging Society)

Aiga Tautai o Samoa was incorporated as a non-profit organization for the advancement of traditional Samoan sailing vessels, techniques, and navigation. Its initial project was the successful construction and sailing of a traditional Samoan ocean-voyaging vessel (alia). The Historic Preservation Office has been closely associated with the Society since its inception, seeing as the Society's aim of encouraging the community's consciousness of its traditional past is closely aligned to the Historic Preservation Office's goal of raising public awareness about Samoa's prehistory. For more information visit <http://gaulofa.com>

### The Office of Archives and Records Management

In 1982, the American Samoa Legislature, with the support of the Governor's Office, enacted Public Law 17-32 which added Chapter 4.12 to the American Samoa Code Annotated. This law provided for a new agency with a wide range of authority over government records and operations, and for the first time over historical records of ASG. The Office of Archives and Records Management (OARM) was established to oversee ASG records maintenance, operate an archives for the historical records of the government and a records center for agency records of temporary value, and conduct such associated programs as forms management and vital records protection. For more information contact 684-699-6848.

### The American Samoa Renewable Energy Committee

The SHPO serves as secretary to this committee, which has supported the restoration of the historic Fagatogo Hydroelectric Plant and a heritage trail to the Upper Faga'alu Reservoir. For more information visit <http://www.asrec.net>

### The American Samoa Department of Commerce

The Department of Commerce (DOC) has interests in historic preservation under a number of its mandates. From an economic perspective the office has interests in the extent that historic preservation can play an economic role such as in tourism. In its planning role the office routinely includes consideration of historic properties in plans it develops for the Territory.

In addition, the Coastal Management Program, a branch of the DOC, has interests as provided by its local legislation, The American Samoa Coastal Management Act of 1990. This act established a local review board known as the Project Notification Review System (PNRS) which reviews all land-use projects for adverse impacts on the environment. Included in their review is a consideration of whether or not projects under review cause the "disruption of historic, cultural, or archaeological properties or sites." It is an objective of the program to protect the archaeological, cultural, and historic resources of the Territory. The American Samoa Historic Preservation Office is a member of the PNRS review board and provides advice concerning historic properties. For more information contact 684-633-5155 or visit <http://doc.as.gov>

## 7. Inventory of Historic Properties

As part of its Survey and Inventory Program ASHPO has developed a computerized database of historic properties identified by ASHPO, as well as by academic and consulting archaeologists. Identification and evaluation of historic properties still needs to be expanded to cover the remainder of the territory, and sites identified in previous decades must be re-evaluated to determine if they meet National Register criteria, and to evaluate the effects of development that has taken place since their initial identification.

(There are currently 974 sites on the database. Table 1 shows the number of prehistoric sites and historic sites by county.)

County	Prehistoric Sites	Historic Sites	Totals
Rose	1	2	3
T'au	119	3	122
'Olosega	50	2	52
'Ofu	35	1	36
Vaifanua	108	16	124
Sa'ole	46	4	50
Sua	48	20	68
West Vaifanua	16	4	20
Ma'oputasi	63	43	106
Ituau	15	17	32
Tualauta	177	18	195
Leasina	48	16	64
Tualatai	11	5	16
Lealataua	58	28	86
Totals	795	179	974

Table 1

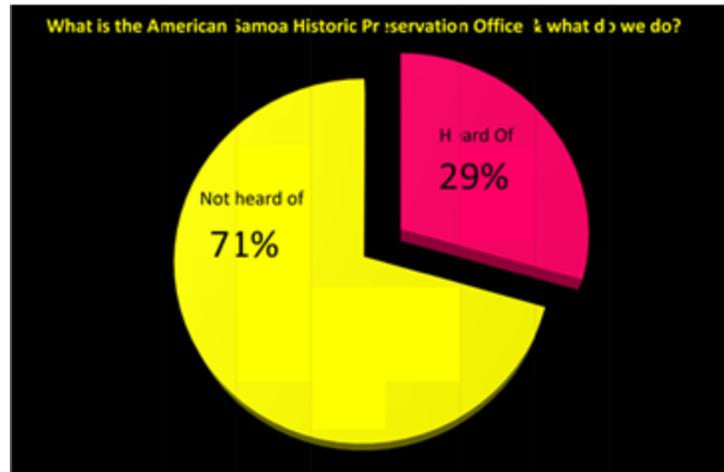
## II. The Planning Process

### 1. Public Participation

The number one objective in ASHPO's previous 5-year plan was to enhance public participation. The promulgation of an annual Work Plan and the holding of publicized meetings has taken place every year since 1996. Since 2010 ASHPO has published a popular calendar of historic events that contains the annual work plan and asked for comments and suggestions.

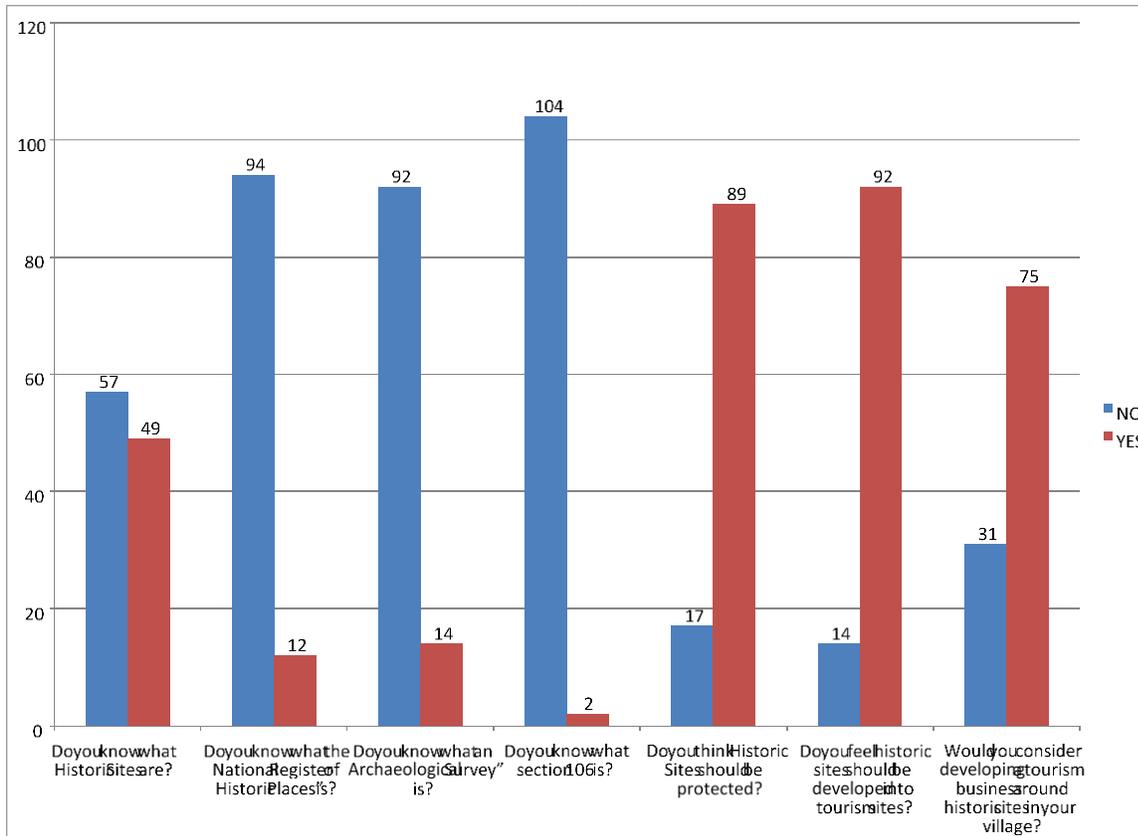
Radio and TV spots advertised the office and its goals. In addition, the advice and direction of the Historic Preservation Office’s community oversight board, the American Samoa Historical Commission, was repeatedly sought. Of equal importance has been the advice and constructive criticisms of planners and individuals from other American Samoa Government agencies and departments. We reviewed and discussed plans of other agencies in order to devise a plan that would mesh smoothly with the development plans of others. However, there was still the need to greatly enhance public participation in historic preservation.

In 2012 ASHPO conducted a public outreach program in seven representative villages. Working through the Office of Samoan Affairs and with village mayors, focus groups were set up. The functions and the purpose of the office were presented in English and Samoan, and questionnaires were distributed. The main takeaways were that not very many people had heard of us despite our radio and TV campaign. (We learned a lot of people, especially on the west side of the island, listened to stations from neighboring independent Samoa and not the local stations on which we were advertising.)



**Survey Result – “Have you heard of the American Samoa Historic Preservation Office?”**

But at the same time, there were a significant number of people who supported the idea of our work, identifying, preserving, and promoting heritage tourism. When we reviewed the types of sites we were looking for, WWII, legendary, archaeological sites like *tia seu lupe* and old villages, people volunteered that yes, they had those types of sites and yes they would be supportive of archaeological surveys, nominating sites to the National Register and Heritage Tourism Trails. In Fagasa one lady in anticipation of us coming cleared off the foundation of a WWII structure and provided us photographs of it and a history of it.



### Survey Result – Public Outreach Questionnaire

On the negative side, there were a series of questions that we heard repeatedly. If your office has been around since 1970 where have you been? What have you been doing? And why don't you do more outreach?

## 2. Questionnaires & Responses

In 2016 ASHPO sent out 200 brief—4 topic—questionnaires to Territorial legislators, and 5 topic – questionnaires to American Samoa Government department heads and program directors, concerned academics, and preservationist contractors, soliciting their comments on how the cause of historic preservation could be enhanced in American Samoa. (Appendix A) While the incidence of reply was slim (less than 10%), the quality of the responses was well worth the effort. Of special note were the ideas for cooperation and support from the heads of the Department of Education, the American Samoa Visitors Bureau, and the American Samoa Power Authority. The concerns and suggestions included the following:

- In support of heritage tourism: Working in close coordination with the American Samoa Visitors Bureau: erect signage and information boards at existing historic preservation sites, establish new legendary sites and heritage trails, train locals in villages as heritage guides, identify and nominate a World Heritage Site.

- In pursuit of greater public interest and involvement in historic preservation: Working with Visitors Bureau and Dept. of Commerce, develop a marketing campaign. Working with the Dept. of Education and the Samoa Areas Study Program at American Samoa Community College, develop elements for a cultural/historical conservation curriculum for the schools linked to historic and legendary sites, and assemble documentary material on Samoan cultural practices, including place-name and legendary site folklore. Expand public media campaign to include regular feature articles in the local and regional press and a presence on local bilingual radio and TV talk shows. For the kids, come up with a historic preservation mascot.
- Expand Survey & Inventory activities to include maritime history and underwater archaeology, leading to a maritime cultural landscape study.
- In both legendary sites and heritage tourism/heritage trails feature the *teu se lupe* (star mound) sites and the Fagotogo-Faga'alu navy waterworks.
- Develop a historic context of the Tongan Invasion of the 1760s.
- Work with the villages, because it's about their village.
- Organize and host a conference of all the culture stakeholder offices and organizations mentioned above in order to establish a permanent heritage preservation council that will coordinate a territory-wide heritage preservation program with ASHPO's planning assistance.



Lee Auditorium, Utulei, Tutuila (Photo: J. Enright)

- Encourage the Territorial administration to include collaborations on historical and cultural preservation in its inter-governmental meetings with independent Samoa. We are one culture with a shared language and history.

### 3. Historic Contexts

ASHPO has discovered the utility of historic contexts. Historic context means information about the period, the place, and the events that created, influenced, or formed the backdrop to the historic resources. The discussion of historic context should describe the history of the community where the property is located as it relates to the history of the property. For more information on historic context visit

[https://www.nps.gov/nr/publications/bulletins/nrb39/nrb39\\_ii.HTM](https://www.nps.gov/nr/publications/bulletins/nrb39/nrb39_ii.HTM)

In the past ten years they have commissioned and published three: Joseph Kennedy's definitive history of the U.S. Naval Period, *Tropical Frontier: America's South Seas Colony* (2009), John Enright's *1960s Historic Context, America Samoa: Governir Lee and the Development Decade* (2011), and Armstrong et al's *Historic Fishing Methods in American Samoa* (2011).

Included in this plan are intentions to at least initiate the production of five additional historic contexts. They are, in priority order:

- The Missionary Period, covering roughly from the arrival of the first Caucasian Christian missionary, John Williams, in 1830 to 1850. The arrival and subsequent universal adaptation of Christianity had a transformative impact on Samoan society and architecture (think concrete).
- The Three Powers Period, 1839-1900, covering the period of multi-national colonial competition and gunboat diplomacy in the archipelago, the arrival with a vengeance of Western hegemony.
- Legendary Sites. Relying upon oral history, this historic context will deal with pre-contact, pre-Christian Samoan legends and the sites associated with them, including folk onomastics. An essential resource for this study will be a series of journals published by the American Samoa Community College from the mid-1970s to early-1980s called *Fa'asamoa Pea* (the continuation of the Samoan way). These annual publications were the product of a folklore class that collected, collated, and translated folk narratives from outlying islands and villages—ala *Foxfire*—and comprise a valuable archive of local lore.
- The Fautasi Tradition. *Fautasi* are the traditional (post-contact) long boats with scores of rowers that today encapsulate village pride and competitiveness. Their development and adoption and the tradition of *fautasi* shelters to house them present a unique look into Samoan communal values.
- Maritime cultural landscape study. The underwater evidence of American Samoa history is largely unexamined. A historic context would focus underwater surveys and research efforts and expand on the work of Van Tilburg (2007).

## III. Vision Statement & Goals

### 1. Vision Statement

American Samoa has a wealth of prehistoric, historic, and legendary historic properties that embody our Territory's 3000-year-old culture and history. We envision a future time when there is a realization that historic resources embody what is unique and significant about American Samoa. A future time when a rediscovery of that heritage will generate citizen concern and pride in the Territory's historic resources and will lead to actions of protecting and investing in that heritage. A future time when there is an understanding that a place that, through its people, holds onto its historic resources will attract tourists, stimulate private investment, further enhance community pride, and make it possible for future generations to see, touch, and walk through that irreplaceable history.

It is time for ASHPO to attempt a more pro-active leadership role in cultural conservation in the territory. In addition to its other mandated duties, this can probably best be done through ASHPO assuming the role of coordinator and organizer for all the other territorial stakeholders in conservation. ASHPO will present to the Governor a plan for organizing and hosting a conference of all the culture stakeholder offices and to expand the mandate of the American Samoa Historical Commission into a heritage preservation council that will coordinate a territory-wide heritage preservation program with ASHPO's planning assistance.

The plan presented below is an attempt to meet objectives inside a five-year planning cycle; however, these target dates will remain flexible as we evaluate our progress and adjust for unforeseen developments.

## **2. Goals & Objectives**

### **1. Public Participation**

Current: There is insufficient public involvement in historic preservation in American Samoa. Many citizens are not aware of historic preservation, the Historic Preservation Office, or laws that provide for public participation in historic preservation activities. To the extent they are aware of historic preservation many view it as an elite activity.

Goal: Increase opportunities for the public's participation in the historic preservation process.

Objective 1-A Solicit the views of all segments of the public regarding historic preservation.

Objective 1-B: Continuously identify and recruit individuals and organizations that are interested in, and have a stake in, historic preservation.

Objective 1-C: Provide opportunities for all segments of the public to share their views on and to participate in historic preservation activities, including program activities of the ASHPO and the American Samoa Historical Commission.

Objective 1-D: ASHPO and the American Samoa Historical Commission will prepare and present to the Governor a plan for organizing and hosting a conference of all the culture stakeholder offices and organizations in the territory in order to establish a permanent preservation or heritage council that will coordinate a territory-wide heritage preservation program with ASHPO's assistance. (Starting FY 2017)

Objective 1-E: Publish an American Samoan Historical Calendar, featuring important dates in Samoan history.

## **2. Education & Outreach**

Current: There is insufficient awareness of, and information regarding historic preservation both in American Samoa's schools and among the general public.

Goal: The public participates in all aspects of historic preservation

Objective 2-A: Working with the Dept. of Education and the Samoan Studies program at American Samoa Community College, develop elements for a cultural/historical conservation curriculum for the schools linked to historic and legendary sites. (Starting 2017) (See related Objectives 2-B, 4-C, 5-B, 6-B)

Objective 2-B: Working with the Samoan Studies program at American Samoa Community College assemble documentary material on Samoan cultural practices, from the *Fa'asamoa Pea* publications and other sources, including place-name and legendary site folklore. (Starting 2018) (See related Objectives 2-A, 4-C, 5-B, 6-B)

Objective 2-C: Maintain and improve our World Wide Web page ([ashpo.org](http://ashpo.org)) about historic preservation activities in American Samoa and the National Register and Review and Compliance Programs. (Ongoing)

Objective 2-D: Expand public media campaign to include regular feature articles in the local and regional press and a presence on local bilingual radio and TV talk shows. (Starting 2018)

Objective 2-E: As part of public awareness campaign, come up with an ASHPO mascot. (Starting 2018)

## **3. Survey and Inventory**

Current: Identification and evaluation of historic, prehistoric and legendary properties is essential for planning and well-informed decision making about resource management, and is a high priority for ASHPO. Still, large areas of American Samoa remain to be surveyed, but, because of its small size (76 square miles) it is one of the few States and Territories which can be surveyed completely within a reasonable period of time.

Goal: Improve and maintain the survey of American Samoa's historic and prehistoric resources, especially those threatened by developmental activities, for use in planning, education, and public awareness.

Objective 3-A: Continue efforts to identify historic properties, giving funding priority to threatened resources and those areas that have received little attention. (Ongoing)

Objective 3-B: Update digital inventory files for all historic properties identified to date. (Ongoing)

Objective 3-C: Update historic properties Geographic Information System (GIS). (Ongoing)

Objective 3-D: Re-visit historic properties previously identified to assess their current status. Obtain geographic positioning system (GPS) derived UTM coordinates for all inventoried historic properties. (Ongoing)

Objective 3-E: Initiate maritime cultural landscape study. The underwater evidence of American Samoa history is largely unexamined. (Starting 2020)

#### **4. National Register of Historic Places**

Current: While there is an increasing awareness of historic properties and their value, many of American Samoa's citizens still do not understand the National Register listing (some even believe incorrectly that it will change their rights as landowners) nor are they aware of benefits of National Register listing.

Goal: To increase the registration of historic properties at the local and national levels.

Objective 4-A: Propagate accurate and up to date information on properties eligible for National Register listing. (Ongoing)

Objective 4-B: Continue nominating properties to the National Register as identified in thematic surveys. (Ongoing)

Objective 4-C: Nominate legendary sites to the National Register. (Starting 2017) (See related Objectives 2-A, 2-B, 5-B, 6-B)

Objective 4-D: Draft and seek passage of Territorial legislation establishing a comprehensive American Samoa Historic Preservation Act. (Starting 2018)

Objective 4-E: Prepare and distribute informational materials about the National Register properties in American Samoa. (Ongoing)

#### **5. Historic Contexts**

Current: Comprehensive historic contexts are needed to properly understand already identified historic sites and to frame and direct the identification of additional sites.

Goal: To develop new historic contexts.

Objective 5-A: Prepare historic contexts for the Missionary Period (1830 – 1850) and the Three Powers Period (Starting 2019)

Objective 5-B: Prepare an historic context for legendary sites (precluding the Missionary Period). (Starting 2017) (See related Objectives 2-A, 2-B, 4-C, 6-B)

Objective 5-C: Prepare an historic context for the *fautasi* tradition and its accompanying *fale fautasi* (boat-storage sheds). *Fautasi* are the village long-boats with up to fifty rowers, which were introduced post-contact and which still constitute an important part of a village's identity and civic pride. (Starting 2017)



Samoaan *fautasi*, Pago Pago harbor, 1965 (Photo: C. McCuddin)

## 6. Economic Development and Heritage Tourism

Current: Restoration and Use of Historic Properties can have positive economic benefits. Restoration of historic structures is often times less expensive than constructing new buildings. At the same time well maintained historic properties have been shown to increase the number and length of stay of tourists. Therefore, heritage tourism provides a motivation to restore, rehabilitate, and maintain historic properties. An understanding of the value of the restoration and use of historic properties that takes advantage of their economic potential is beginning to be developed in American Samoa.

Goal: Develop the economic potential of historic properties to increase heritage tourism in American Samoa through preservation, restoration, maintenance, and interpretation of historic properties.

Objective 6-A: This objective is linked with Objective 1-D under Public Participation, to organize and host a territory-wide conference of stakeholders in cultural preservation with the

purpose of establishing a preservation or heritage council, a major function of which will be to develop heritage tourism, working in close partnership with the Governor's Office, the Department of Commerce, and the American Samoa Visitors Bureau. (Starting 2017)

Objective 6-B: Working with the National Park of American Samoa, the Office of Samoan Affairs, the American Samoa Visitors Bureau, and the villages develop heritage trails and access to and signage for legendary sites. (Starting 2017) (See related Objectives 2-A, 2-B, 4-C, 5-B)

Objective 6-C: Encourage the Governor's Office and ASG administration to include concerns for mutual cooperation and support on historic preservation matters in their inter-governmental meetings with representatives of independent Samoa. It is one heritage spanning the archipelago. (Starting 2017)

Objective 6-D: Develop leaflets describing American Samoa's historic resources, and disseminate them to local and overseas travel agencies and other interested organizations. (Ongoing)

## **7. Repatriation of American Samoa Artifacts**

Current: American Samoa artifacts excavated by academic archaeologists, CRM firms conducting Section 106 compliance excavation, and artifacts stored in various museums across the globe are not being repatriated to American Samoa due to the lack of a curation facility. Local researchers, students and the public are therefore unable to study and appreciate their own ancient material culture.

Goal: Develop and establish a permanent curation facility to make possible the repatriation of American Samoa artifacts.

Objectives 7-A: Consult with federal agencies, local agencies, educational institutions, and the private sector for ideas, strategies, and potential funding sources for the establishment of a curation facility in American Samoa. (Starting 2019)

Objective 7-B: Solicit off-island archaeologists and institutions for inventory data on American Samoa artifacts held off-island. (Starting 2019)

Objective 7-C: Create a database inventory of American Samoa artifacts and their locations. (Starting 2019)

Objective 7-D: Based on the artifact inventory determine the size and other specifications required develop a plan for a curation facility to house American Samoa artifacts. (Starting 2019)

Objective 7-E: Implement plans for curation facility (Start FY 2020)

## **8. Funding for Historic Preservation**

Current: Funding available for historic preservation activities in American Samoa's is insufficient to finance many important projects, especially the restoration of National Register and National Historic Landmark buildings.

Goal: Receive adequate funding for historic preservation activities, including restoration and rehabilitation projects.

Objective 8-A: Support local legislation which will provide funding to rehabilitate historic buildings in American Samoa. (Ongoing)

Objective 8-B: Seek government and private sector sources of funding to finance historic preservation projects. (Ongoing)

#### IV. Time Frame

The planning cycle will be five years, from January 2017 through December 2021. The five-year planning cycle is standard practice for American Samoa Government agencies and for federally-funded programs that tie in with this plan. ASHPO has the smallest staff and the second smallest HPF appropriation of all HPF participants. These factors, plus our isolation, mean that it takes longer to accomplish our objectives than it would in the USA.

The following is a proposed time frame for the accomplishment of the objectives listed in the plan. This time frame should be viewed as a guideline and working document. Historic preservation emergencies and historic preservation opportunities not foreseen by this plan should not be ignored in an effort to meet this time frame.

<u>Objectives Ongoing</u>	<u>Time Frame</u>	<u>Partners</u>
1-A. Solicit views of public.	Ongoing	Office of Samoan Affairs
1-B. Identify and recruit individuals and groups.	Ongoing	Samoan Studies Institute
1-C. Increase attendance at public meetings for ASHC.	Ongoing	ASHPO
1-E. Publish Historic Calendar	Ongoing	ASHPO
2-C. Maintain and Improve Website.	Ongoing	ASHPO
3-A. Historic properties identification	Ongoing	ASHPO/Public Awareness
3-B. Update digital inventory	Ongoing	ASHPO
3-C. Update GIS	Ongoing	ASHPO/ASDOC

3-D.	Re-visit previously identified sites	Ongoing	ASHPO/Public Awareness
4-A.	Research new Register sites	Ongoing	ASHPO
4-B.	Nominate new Register sites	Ongoing	ASHPO/Public Awareness
4-E.	Publish info re Register properties	Ongoing	
6-D.	Develop leaflets for heritage tourism.	Ongoing	ASHPO/Visitors Bureau
8-A.	Seek local legislative funding	Ongoing	ASHPO
8-B.	Seek private sector funding	Ongoing	ASHPO

Goal Objectives For FY2017 for the American Samoa Historic Preservation Office

- 1-D Plan for Historic Preservation Conference.
- 2-A. Historic Conservation curriculum development
- 4-C. Legendary site nominations
- 5-B. Legendary sites historic context
- 5-C. Fautasi historic context
- 6-A. Historic Preservation Conference
- 6-B. Develop legendary sites and trails
- 6-C. Outreach to independent Samoa

Goal Objectives for FY2018 for the American Samoa Historic Preservation Office

- 2-B. Fa'asamoa Pea legendary research
- 2-D. Expand media campaign
- 2-E. ASHPO mascot
- 4-D. Seek ASG historic preservation legislation

Goal Objectives For FY2019 for the American Samoa Historic Preservation Office

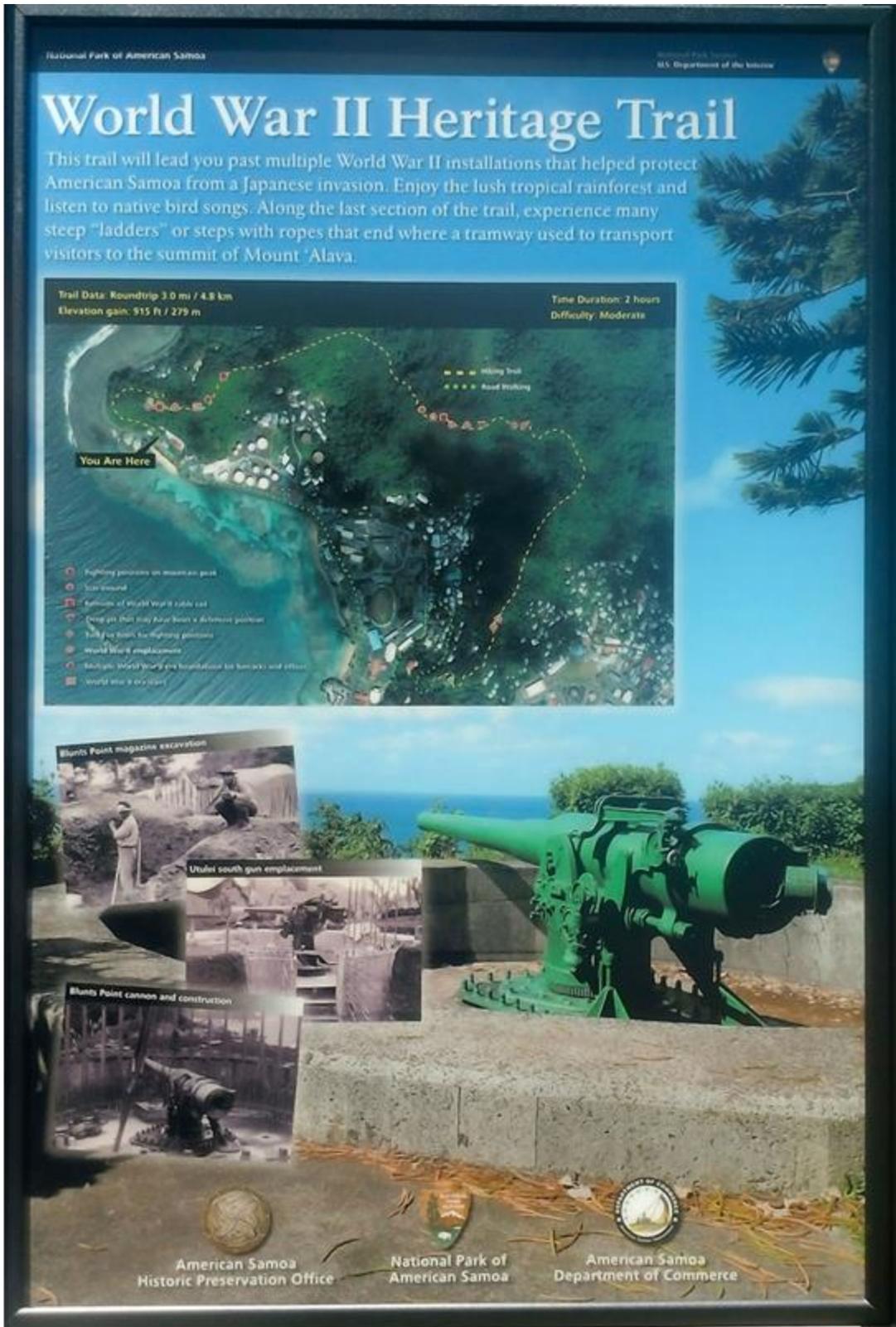
5-A. Missionary Period and Three Power Period historic contexts

7-A thru D Work toward establishing curatorial facility

Goal Objectives For FY 2020 for the American Samoa Historic Preservation Office

3-E. Maritime cultural landscape study

7-E. Implement curatorial facility plans.



Heritage Trail Signage

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Traditional Samoan *fale* construction (roof beam detail)  
(Photo: J. Enright)

## Appendix

### Letter to ASG Department Heads & Program Directors

Dear ASG Director:

The American Samoa Historic Preservation Office is looking to the future and asking your assistance. ASHPO is a service organization, working in partnership with Federal and Territorial agencies, village and district councils, private organizations and individuals to assist in compliance with applicable Federal and Territorial historic preservation laws and to raise the community's consciousness about historic preservation and its role in cultural maintenance. We are seeking your input to help us achieve those goals.

Please take the time to share your thoughts about historic preservation by responding to this brief questionnaire in the space provided and return this page to the ASHPO office. An answer to any or all of the questions would be appreciated.

1. What area of historic preservation do you think needs increased attention?
2. Heritage tourism is one of the fastest growing and most successful aspects of the visitors' industry worldwide. Should this be a focus for American Samoa's Visitors Bureau?
3. Are there historic sites in your village or district that you think are worthy of recognition and preservation?
4. How do we get the public more interested and involved in historic preservation?

Thank you for your response. Just return this page with your comments to sender (historian.consultant@yahoo.com).

Fa'afetai tele for your response.

John Enright  
Historian Consultant

### **Letter to Academics and Contractors**

Dear Cohort:

The American Samoa Historic Preservation Office is looking to the future and asking for your assistance. As a stakeholder in Pacific archaeology or history you have opinions on what matters most for historic preservation.

Please take the time to share those opinions with us by responding to this brief questionnaire. There are five questions. An answer to any or all would be appreciated.

1. What area of historic preservation do you think needs increased attention?
2. In your work in Samoa did you find Samoans interested in, supportive of your work?
3. How could ASHPO better support your field of study?
4. Compare your work experience in American Samoa with field work in other places.
5. How do we get the public more involved in historic preservation?

Thank you for your response. Just return this page with your comments to sender (historian.consultant@yahoo.com).

John Enright  
Historian Consultant