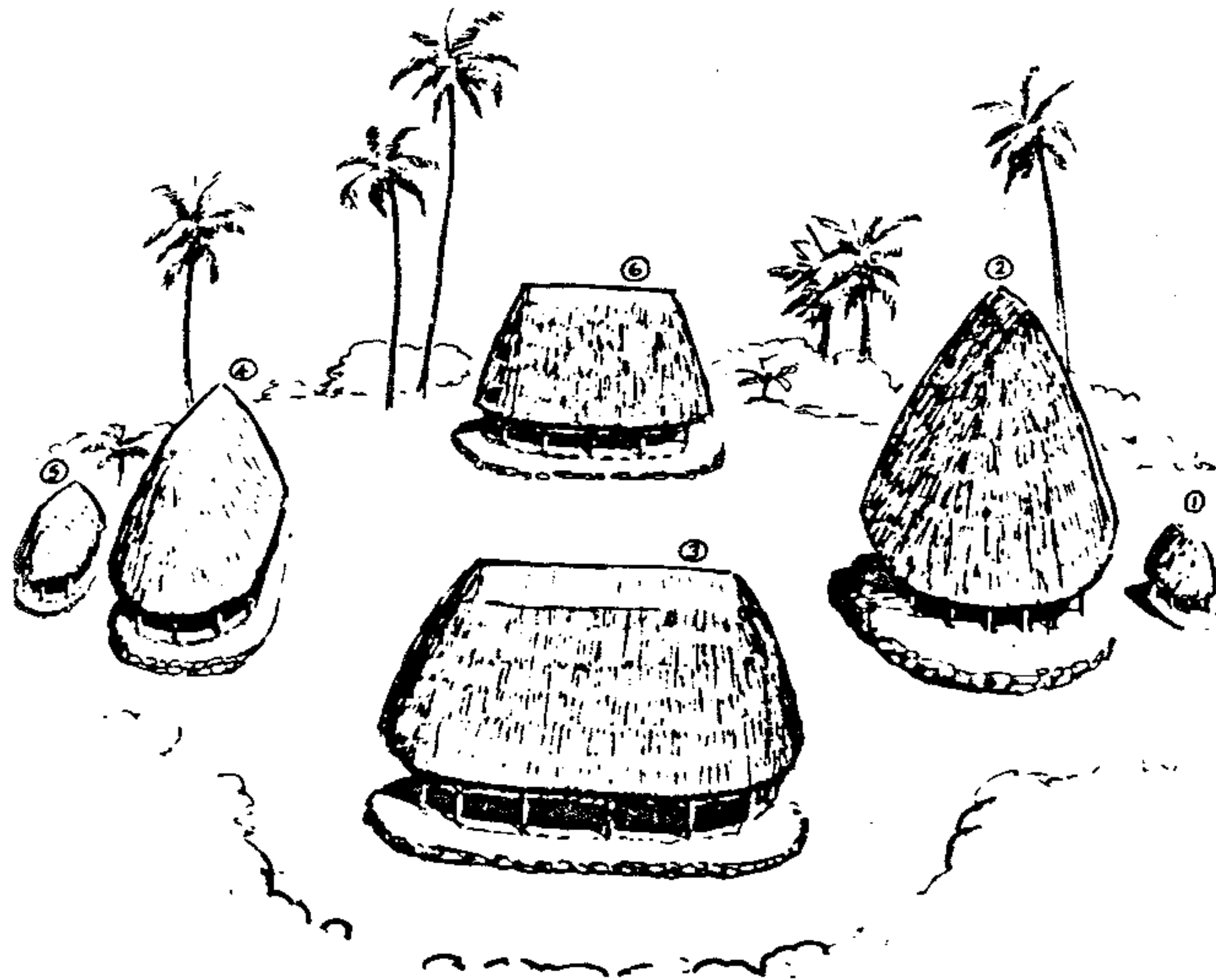


SAUNIATU, WESTERN SAMOA
 "MALAE O LE ALOFA"

Edwin Kamauoha



SAUNIATU, WESTERN SAMOA
 MALAE O LE ALOFA
 (THE VILLAGE OF LOVE)

The beautiful village of Sauniatu is located in an extinct volcano crater about 500 feet above sea level in a tropical rain forest covered with lush green vegetation. It averages about 200 inches of rainfall or more per annum. I have seen 57 inches of rainfall per month in a tropical storm which damaged two bridges and destroyed the diving board in our swimming pool.

Sauniatu means "to prepare to go forth". It is located about 21 miles from Apia (the capital of Western Samoa). By driving 17 miles down the east coast road will take you to Saluafata (the old road built by the Germans who occupied Samoa in the 1900s. This road is not being in use because of Lufilufi Road which is 200 yards further down is in better condition. The Saluafata Road has deteriorated since 1978 because the village people refused to build the road.* The people are still carrying their farm products on their amo (long stick with two baskets).

The Lufilufi Road passes through the village of Manunu. The village opened new lands for settlement because of this road and the government is obligated to maintain the road, once every six months. As you pass the village of Manunu, is Coxon's ranch on the western side of our village. This had its roots from the German occupation grant - 1,000 acres, ranch cooperation with about 600 cattle. It's a 99-year lease managed by Kurt von Reiche, a second generation German descent. Here the Germans had a prosperous rubber plantation manned by the Chinese coolie immigrants and supplemented with Samoan labors from Manunu village.

It was in the rubber plant seedlings which the coconut beetle was introduced which have caused extensive damages to the copra industry. (manu ai niu) SBR - June 3 1913.

The LDS Church owns 855 acres of good lands about 50% can be used for cattle, 25% for farming, remaining 25% with river bed and the side of the mountain ranges. There are many beautiful spots in the valley such as a beautiful water fall with a large pebble bottom cover swimming pool, three lovely nature trails, and two rivers, Mafasina (east) and Sisi (west). And where they meet is the end of our boundary. They form the beginning of the Falefa River that continues onto the sea.

Sauniatu mountain ranges are located centrally in the middle of the island. To the south is Falealu District; to the north is Saluafata; to the east is Fagaloa and Aleipata; and to the west is Apia. No matter which direction the wind blows our rain forest collects the moisture and forms feeder falls with are the beginning of the Sisi and Mafasina Rivers.

I have followed Sisi River about 3 to 4 miles to the source of origination. There are five feeder falls which flows down about 500 feet cliff walls and look like huge white laced sheets of water - a sight to behold, and when the wind is blowing it makes one feels close to heaven, and an insignificant human.

The riverbeds are covered with prawns that are not shy to human, once in a while you'll see some of the wild cows (Hereford long horns) rushing by. The place is covered with taamu and ufi (wild yams) besides the wild ginger plants and mosooi trees.

It is not unusual to hear a quacking sound and see a "V" - formation of ducks go flying by. The river supplies all the gravel and pebbles for our falea (houses).

Sauniatu is a historical landmark of our Samoan pioneers. It was here where the first gathering of the saints took place. It was a city of refuge from religious persecution. Many prominent strong Samoan leaders over the world trace their humble beginning from this holloweth spot. The Sauniatu movement began in 1900 by the Samoan Mission President, Martin F. Sanders, under the direction of the First Presidency, Joseph F. Smith, John R. Wender and Anthon H. Lund. The First President solicited the help of Samuel Wooley to assist in the purchase of the land - 798 acres from the German Kunst property for \$US8,477.33.

During the Upolu conference held on January 25, 1905, a small group of 30 men, women and children assembled to hear Elder Wilford Emme offered the dedicatory prayer that the village might become a fit place for the saints to gather and become a choice people of the Lord.

Thomas Court replaced President Sanders, and joined the gathering as Opapo, To'ai, and a priest, Tafaoga. President led the small band to Manunu and moved over into the present graveyard site and built their fale laufa'i, and for food had only bananas, papayas and coconut, and suffered from the rain and mosquitos at nights. Two couples representing four different villagers then later 15 arrived from Savaii Elder Baird was in charged of the village.

The village slowly got organized under the Missionary Elder Baird F.M. Young and Samoan leader slowly developed Sauniatu into a good star. Plots were divided among the saints - 200 feet long by 100 feet wide pleased the villagers and they started to plant their crops. Livestock were introduced. Stonewall fences were made to keep the pigs and cows in so they don't ruin the plantation.

The SS "Tofua" left Pago Pago as the Mapusaga Band played "Now is the Hour" and "Tofa My Feleni". Six hours later the ship arrived at Apia. Although it was dark, 2,000 saints waited at the wharf, some for 2 days, patiently waiting to see the prophet. The New Zealand High Commissioner Powles, Iing Tamasese and King Mataafa were among the reception party. The combined bands from Pesega, Sauniatu and Vaiola played "We Thank Thee Oh God for a Prophet." After the wharf reception, the party went to the Mission Home and retired. The next morning awoken at 6:00 a.m. and after the breakfast, a king kava ceremony attended by all the high chiefs and special guests. Fitiseanu, a 520-lb police chief was there to greet him. During the kava ceremony President McKay mentioned "Be sure to honor your native titles but do not put them before the Holy Priesthood of God." "Our dear friend Fitiseanu was an exception," he said, "I would rather be a deacon in the Mormon Church than the king of Samoa."

After the kava ceremony, drove to Sauniatu. President McKay reminded the group that it took a whole day on horse back to make this trip. He paused briefly at the stone marker where he first gave his apostolic blessing. As he crossed the bridge, the beautiful David O. McKay monument was freshly painted with a golden plaque, and flowers spelling out "Sauniatu." President McKay walked underneath the welcome arch, two lines of saints clothed in white greeted him.

As they stood admiring the splendors of Sauniatu, tears flowed down his cheeks. As President Stone mentioned "This is a beautiful place," President McKay replied, "This indeed the most beautiful place I have ever seen. It is the vision which I saw on my first trip thirty-four years ago, such beauty, such grandeur and such splendor I have never here-to-fore known." President Murdock remarked this

resembles the Garden of Eden.

President McKay in his talk mentioned that if the saints would remain faithful in the church, they will be blessed continually and some day in the near future a house of the Lord in some location not far away, a temple will be built. In his dedicatory prayer the highlight was "As Thou has blessed them in the past, Holy Father continue to bless them in the future, may this town, this village be an example of beauty, of order, of peace to all other villages in Samoa. But what is of greater value, greater influence, may it be an example of purity, peace and faith in the hearts of the villagers. To this end we offer this dedicatory prayer with gratitude of our hearts we invoke thy future guidance and blessing in the Name of our Redeemer, of the Lord Jesus Christ, even so Amen.

On Sunday morning the first general conference started on January 16, 1955 - two thousand people in attendance. During the night session 2,047 were present. President McKay did not have enough time to dedicate the other new chapels and instructed President Stone to do that as soon as possible and report to the First Presidency. At 1:45 a.m. they boarded the launch and said goodbye to all those at the wharf and flew on the 44 passenger solent TEAL to Cook Island.

SAUNIATU DAY

This is a special occasion for all the families that live in and the nearby villages of Sauniatu, and their special guests.

This memorable date November 8th is a combination of two special occasions: first, to celebrate the historic visitation of President David O. McKay and Hugh J. Cannon to Sauniatu on May 31, 1921, and the founding of Sauniatu Village.

In 1905-no roads to Apia so the saints used ships to transport their market produce to be sold in Apia. Trails were first made through the German land cooperation then a regular road for wagons was made later.

Interesting to note that Sauniatu had no faalupega so no village titles could be made, and all the chiefs that came to Sauniatu brought their village matai titles with them. The Sauniatu "Malae o le Alofa" side an honorary faalupega consist on the following listed below:

1. Court yard - Malae o le Alofa
2. Highest Chief - Afioga Alii Makei or General Authority present
3. Ipu Aya (Kava Cup) - Sootaga a le Lagi ma le Lalolagi
4. Ipu Ava a le Puleaoga - Alofa i alo o Samoa (love for the descendants of Samoa)
5. Faiifeau or Church leaders- -Ave fua le Talalelei (Give the gospel freely)
6. Taupou (village virgins) - Afioga Losa
7. Manaia (future young chiefs) - Afioga Siliva
8. Alii and Tulafale - The matais of the village
9. The McKay Village serves as the foundational museum to preserve all the artifact, music and culture of Samoa.

As more families moved into Sauniatu, population started to increase there was a need for school. More taros, ulu, and other food crops and little needed to sustain the village with the necessary food supply. The first missionaries called were Viali, Saimasina, Opapo, Elisala, Liliate, Malia and Timaiio (a Tokelauan). The second group from Sauniatu and Mapusaga were Aulelia, Aivao, Lafai, Naea, Lua, Tuitufu, Simele, akasi and Samile. The third group was made up of Uaua, Taulago, Aupiu, nei, Fatu, Vau, Afasa, Upulasi, Filiaga, Taa, Fiti, Lio (two same names), Levusi, Tapasa, Samita, Pulusila, Letane, Alisa, Faofua, Sane, fuluai, and many others called from California and Hawaii. Some of

Served

the faithful members called from the last group, 20 years on assignment to preside over the branches.. Su'a Kipeni served as a teacher and translated the English hymns into Samoan. Fitiseanu served as the chief of police in Samoa and translated English Church books into Samoan language.

Sauniatu rose and declined as the population increased, and descended group arose and lead by the devil caused, and all misfortunes are caused by the same elements - pride, immorality, unproductivity, and poor management.

In the beginning years, management was very good because the old patriarchs Opapo, Elisala supported the mission president and the young missionaries. As the old faithful patriarchs faded away and with new mission president and young missionaries taking position of leadership without a thorough knowledge of the faa-Samoa caused descension and decline.

Apostle McKay and Hugh J. Cannon's visit to Samoa brought new hope and the spiritual manifestation gave to meaning to life for the Sauniatu people.

Accounts from President John Q. Adams describes as the steamer entered Apia Harbor, chiefs and youths in a beautiful long boat (faufasi) picked up the honored guests. On the dock President and Sister Adams and the elders, immediately a procession started with Relief Society, youth M.I.A. Priesthood members and school children joined the throng. The Church band played a march and led the parade. The mission president and guests occupied the automobiles and hundreds of school children walked with the other church organization. As they marched through the Apia town, all the stores were closed in reverence to the first apostle to visit Samoa. The orderly procession walked 3 miles to the Pesega Mission headquarters. Immediately upon arrival in Pesega the king kava ceremony commenced, and (loweru tulatales (talking chiefs) debated for the honor

to address Apostle McKay. Interpreter, Su'a Kipeni, briefed Apostle McKay in the proceedings and everyone was overwhelmed when the kava cup was presented and with a loud clear voice said "Ia manuia" (blessings be with you). This brought "ahs" and "ohs" from the crowd.

After being reassured by President Adams that he was not breaking the word of wisdom drank the whole cupful. The next day was a great feast in which guests, local government officials and celebrities joined the festivities - 100 roasted pigs with all the trimmings.

Apostle McKay's party went to Mapusaga, American Samoa. Their return trip attended another feast in Sauniatu in which the guests slept overnight. It was during the meeting with the saints that a spiritual outpouring took place. The saints bore their testimonies and Apostle McKay and Hugh Cannon encouraged them of their responsibilities as latter-day saints, that they must live clean, be honest in their dealings, be industrious and support their leaders and if they would live the gospel to the fullness, no blessings will be withheld from the village. The people formed two lines from the chapel and President McKay shook all the people's hands as they played a medley of songs "Goodby My Feleni" and "Aloha Oe." then Apostle McKay; Hugh Cannon, President ^{Jhn Q. Adams} and Sister Hugh Cannon led the parade with the band and the members followed sorrowfully. Tears flowed freely and none of the saints that were singing with the band left the spot. Elder McKay could still hear the band playing about a mile away couldn't resist the heart-breaking melodies of the band and after two parting, and on the third time he felt he should give them a blessing. He got off his horse, hanging his umbrella on the kapok tree raising both hands and started to pray. Su'a Kipeni on his own accord wrote down the prayer in his pocket book.

The Apostolic blessing asked for guidance and protection of the saints, their families may be strong and healthy and plantations be fruitful and a special blessing upon the leaders that they may have the power of discernment in making wise decisions and efficient management. The historical prayer was sealed in a bottle and cemented at the base of the now popular monument of Apostle David O. McKay.

May 9, 1922

Information of Interest to the Oncoming generation expresses the love President McKay had for his little flock in Samoa. Of all his travels of the entire earth taking a whole year "THEY LOVED SAMOA MOST."

President Adams and his committee thought it was best to await the first anniversary of their splendid farewell and at the appropriate hour make a monument and put the blessings sealed in blessed oil and deposited in the heart of the cement shaft for future generation to bring forth the blessing of McKay upon their children. The withdrawal of the American flag by Baby Beth Adams unveiled the monument as the Sauniatu Brass Band with the newly donated instrument from President McKay played the songs that President McKay loved so dearly. The total cost for the McKay monument was £32-14-3, and the village of Sauniatu paid 41% of the total cost of the monument.

The second visit of President McKay and his lovely wife, Emma Ray, accompanied by President Franklin J. Murdock arrived on the SS. "Tofua" in the Pago Pago Harbor on January 14, 1955. Aboard the ship was Prince Tungi of Tonga. 500 saints met him at the wharf and sang "Come Come Ye Saints" and "We Thank Thee for a Prophet". Governor Richard Barrett Lowe's car and private chauffeur made available to transport the party 12 miles away to Mapusaga where 746 of our saints were assembled to hear the prophet. President McKay mentioned "I can feel the presence of Hugh Cannon with me today."

so a pathway to the waterfall has been built to be enjoyed by all.

After several weeks all the students and village members wanted to be No. 1 and this great momentum started to roll.

A portable stone crusher was borrowed from the Seventh Day Adventist Church (vili maa). We couldn't find any good mechanic we could afford so a young 16-year old boy name George who repaired my motor bike was chosen, and we had that stone crusher in operation for three weeks, and had enough stones to complete our road to the water fall and village. (By the way George is the chief mechanic in the Motor Pool in American Samoa). We had a tractor and trailer and soon the road to the mountain was completed and it was inspirational to see 30 students and the boys' dorm parent leader named Faleao Aipovi dragged the big log down the mountain side. Logs tied with vines like the children of Israel building the pyramids. The McKay house became a reality -- it was so nice and lovely that we made a whole village consisting of six fale (houses). The other group, six hard case strong young men took six months to cut the pathway to the swimming pool and another six months to build the stairway with guided rails to the lovely swimming pool, a diving board, and a lifeguard chair was also installed for the safety of the students. Another five boys worked on the nature trails every day after school, while majority of the students worked on the taro and banana patches.

Our food supply became abundant. A TV was donated to the school, we had good reception from Pago Pago because of a natural break in the eastern mountain ridge which would let the TV waves contact our antenna in the crater. We watched all the bowl games, the tabernacle choir and was informed with the news of the modern world.

The people worked six days a week and the Sabbath day was really a day of rest. We had one Saturday a month for recreation day and the

students had a choice to go to the mountain or the sea shore.

Our poor 5 KVA generator provided us movie every Friday and Saturday, and we must have gone over all the cowboy and war films in the Gold Star Film Co. I was fortunate to have a cousin who was the manager of Tivoli Theatre.

The McKay Village looked bored - so I had a good Catholic friend named Sven Ortquist whose dad was a Swede. This person was a good carver and he'd make anything the missionaries requested. I went to see him and told him to make me a kava ceremony. After a month later he said "Your carving is ready and it will cost you \$100 (U.S.)" When I went to pick it up I was amazed by his workmanship, so I told him that I wanted him to make carvings for the McKay House.

His first assignment was to make a bust of President David O. McKay. Since President George Hill, formerly second counselor in the YMMIA general board visited Sauniatu, I requested that if he would be so kind to send photographs of President McKay, in which he did. I took the photograph to Sven and he began to work. Three weeks later he said, "Ed come and pick up your Mormon prophet but bring \$40 U.S." He said, "Ed, the most unusual thing happened, I can carve anything, but my hands wouldn't let me carve as I wanted but anyway I hope you're not disappointed." I immediately put it in the pick up and raced back to Sauniatu, arriving there about 6:30 p.m. put President McKay bust on a special pedestal which my carpenter recently completed, I went to Losa dorm and asked Folau Neria to come and see President McKay bust. He rushed up and stood outside the fale in silence. I asked what's the matter Folau? You don't like the carving?" With tears running down his cheeks, he said "Ed, that's how McKay looked when he came here in 1921." You see, Folau Neria went to school here as a young man,

It is a special day when the village becomes alive and the air is filled with pomp and splendor.

The village is covered with a mist of smoke from their umus and the air is scented with the savor of delicious pigs, chickens, ulas and the other special foods. In the early hours of the morning, each member of the family has special chores to perform - the young children clean the village ground and decorate the village main road with paper cuttings, confettis and flowers. The older boys prepare the umus and some are putting up the Village Welcome sign words which are painted on a mat and forms an arch welcome guests and visitors to Sauniatu.

Malae o le Alofa (Village of Love) is decorated with coconut leaves and flowers ready to receive its guests.

The school band strike up the beginning note at 8:00 a.m. and celebration begins. The people gather together then the official prayer starts out the festivities. The band leads the way to the small stone marker about half a mile from the village and the village people follow behind.

The song "We Thank Thee o God for a Prophet" is sung, a prayer, then an old member who lived in Sauniatu gives the opening address - retelling their joys and sorrows encountered in the beginning days in Sauniatu.

The band leads the procession to the second historical land mark, the graveyard, in which 50 members gave their lives so the future generations can enjoy the fruits of their endeavours. A member of Sauniatu village tells of some of the good members and their faith promoting achievements. The choir sings the second verse of the Sauniatu song filling the air with solemn appreciation for the pioneers.

The band continues to lead the procession to the famous McKay monument built one year after his visit to Samoa by the donation from

the members of the church in Samoa. The band plays a lively number then a speech is given telling how and why it was constructed. Then the choir sings another verse of the Sauniatu song.

The last stop is the fale laufa'i. It is a house made of banana leaves in which the Sauniatu pioneers used when arriving in Sauniatu. Descendants of these pioneers are dressed up in colorful costumes and present a short skit portraying their hardships, trials and joys.

The chapel service commences with songs and speakers inspiring the spectators with the spirit of Sauniatu.

The pageant which consists of five scenes based on the Sauniatu song composed by Kua Kipeni and revised by Aviata Siteine. The pageant tells about the beginning of Sauniatu.

1. The saints who lived in Tuasivi, Savaii, wanted a place with many rivers to raise their families -- in Savaii there was little water. The pioneers wrote a letter to President Joseph F. Smith, John R. Wind and Athon H. Lund on July 13, 1903, explaining their plight and he responded by writing to Samoan Mission President, Martin F. Sanders in giving them permission to come to Upolu to start their settlement.

The sturdy pioneer group with the Samoan leaders, Opapo, Elisala and Misi Kota (Pres. Court) accompanied the group first to Fasitoo, Fagalii and to Lufilufi where they encountered hardship and persecution.

The strong pioneers made their way to Manunu and arriving there without money paid their longing with clothing. When persecution became unbearable they were led by the holy spirit to the present site where the village of Sauniatu is located.

From their humble beginnings, the plantation, school and beautiful village were built. The present generation who are now living in Sauniatu have greatly added to the pioneers efforts. A beautiful authentic Samoan village called "Alofa Village" with six authentic ~~fales were erected.~~

The beautiful pathway of pebbles lined with red ti leaves, orchids and an umbrella coconut trees lead the way to the breath-taking waterfall. A sturdy cement stairway, diving board and life guard chair have been added for the visitors' enjoyment.

A beautiful nature trails with all the hanging garden and original vegetation and panorama of nature, mingling with beautiful meditating spots are included where one can see, feel, and appreciate the handiworks of the Lord.

The climax of the day is when the guests assemble at the "Alofa Malae" where the guests visit the famous McKay House in which twenty of the famous legends of Samoa are made in teak relief carving. There the kava ceremony takes place then the distribution of delicious dinner to the guests and the days with the fiafia. The songs and dances of the Sauniatu village people.

As the sun slowly crosses the horizon bringing the day to an end. The happy visitors leave Sauniatu with a feeling of contentment and joy in their hearts for the spirit of the blessings of McKay in which he blesses Sauniatu and its prosperity all the ingredients of a healthy, happy and prosperous life. His famous remark: "This is one of the most beautiful spot in the world" keeps ringing in their ears, and of all the place he visited, he loved Samoa the best.

"MALAE O LE ALOFA"
(VILLAGE OF LOVE)

On December 15, 1967, my family moved to Sauniatu to replace Jerry Herwood as principal of Sauniatu Primary School. There was a challenge to fulfill the blessing of President McKay and to try to repay the kindness and love he gave the people of Sauniatu.

Undocumented sources mentioned that during the depression days of

1929 - 1930s United States was going through a trouble decade, the LDS Church received a good offer from the Methodist Church to purchase the village and plantation. During the vital decision 11 of the apostles said to sell Sauniatu and one apostle, David O. McKay, said no. A unity of vote was not sustained so Sauniatu was spared.

Again in 1960, Sauniatu was in the same calamity. Although we acquired professional plantation managers from the mainland (U.S.) the Sauniatu plantation still operated in the red, and again the question of selling Sauniatu was raised. This time President McKay was the Prophet and he mentioned no way will this take place. So again Sauniatu was spared.

When given this new assignment to me there was village descension. Certain members of the village were not cooperating with the leaders. A good project was needed to unite the people spiritually and physically and since everyone loved President McKay, a fale tali malo was considered to be built in his honor. McKay became the magic word. Whenever anyone murmured or would not do his work properly he would be chastised by not loving and honoring President McKay. So great enthusiasm developed. Our motto was "The school was one of McKay Right foot, and the plantation was the other if we both worked together then we would become prosperous; if not we would forfeit the blessings of McKay."

Sauniatu Primary School was also on the bottom of the pole. 1st, Church College of Western Samoa; 2nd, Vaiola School; 3rd, Sauniatu School.

I told the teachers and studentbody I wanted to be No. 1 - both academically, and if they wanted to be the dummy school that would be fine and that was the choice they would have to make. - We did become No. 1 - CCWS 2nd and Vaiola 3rd.

Roads were needed to be built, food crops to be planted, a pathway to the waterfall was needed, and the mountain had to be conquered.

got married to a Sauniatu school girl classmate, Leute, and now serving as a dorm parent. At the present time he is back at Sauniatu, and you know, the head teacher is the son of my former dorm parent. His name is Kauli Kaio, a graduate of BYU-Hawaii. They now have 267 students and 10 teachers. I am hoping great things to happen if PCC accepts my proposal to complete the Sauniatu projects.

The McKay house consist of 20 carvings which are listed below are the donors. The name of the carving person donated them and the respective dates. The project started in 1968 and was completed in 1971. The carvings are made of teak wood in which the students had to cut the tree, take it to the Japanese sawmill, then to the carver Sven Ortquist in a slab. The carvings usually average about 6 feet tall and 18 to 32 inches wide. One day the manager, Mr. Oishi, asked me if I studied forestry. I asked him why. He said "you all bring the good teak trees, you never brought a hollowed one yet." I knew why the Lord guided me to pick the right ones but he didn't know that.

Donations of the carvings in the McKay House:

- | | | |
|---|---|------|
| 1. Tagaloa, (the creator - Jehova) | - Louise Henry | 1968 |
| 2. Saveasiuleo (personifies Satan God of the underworld) | - Edwin L. Kamauoha | 1968 |
| 3. Nafanua (the goddess of war) | - village people of Sauniatu | 1968 |
| 4. Tigilau (greatest lover of Samoa) | - village people of Sauniatu | 1968 |
| 5. Sina and Tuna (the beginning of the coconut tree) | - Edwin L. Kamauoha | 1968 |
| 6. Vaea and Apaula (giant that turned into a mountain where Robert Louis Stevenson is buried) | - Sauniatu Form II class (planting grass in the Sauniatu pasture) under the direction of Tupu Fuiifatu - teacher. | 1968 |

- | | | |
|--|---|---------|
| 7. Pili (the chief who organized the political boundaries of Upolu) | - LDS Samoan members in Los Angeles | 1968 |
| 8. Alo Lilomaiava (Samoan Jonah swallowed by a sea monster) | - Richard Eccles | 1969 |
| 9. Taema and Tilafaiga (the famous twins that brought tattooing to Samoa) | - LDS members in San Francisco | 1968 |
| 10. Tui Manua (the Samoan king that conquered Western Samoa, Tonga, Tahiti) | - Returned missionaries under the direction of Burton Price | 1968-69 |
| 11. Tui Tonga (Talaifeii who ruled Samoa for 300 years) | - Returned missionaries Burton Price | 1968 |
| 12. Tui Fiti | - Returned missionaries Burton Price | 1968 |
| 13. Malietoa Tanumafili II (the present Head of State) | - Sauniatu village people | 1971 |
| 14. Tamasese Meaole (late Head of State, and father of the present prime minister) | - Sauniatu village people | 1971 |
| 15. Maui (Polynesian hero that joins all polynesians together) | - LDS members in Hawaii and New Zealand | 1968 |
| 16. Lu of Uafato (the chief who defeated Tagaloa Lagi and married his daughter Lagi-tuaiva) | - Glen and Clara Wright | 1968 |
| 17. Savea Malietoa (the first king of Samoa) | - Sauniatu village people | 1969 |
| 18. Salamasina (the first queen of Samoa that held four titles of Samoa) | - Edwin L. Kamauoha | 1969 |
| 19. Tumua (five districts of Upolu in which members of parliament are chosen) | - Sauniatu village people | 1971 |
| 20. Pule Ono Salafai (the six districts of Savaii from which members of parliament are chosen) | - Sauniatu village people | 1971 |
| Renovation of McKay House | - Kovana Pauga and Sauniatu village committee | 1974 |

In my remaining time I would like to direct my remarks of the cherished experiences that I will never forget:

1. To complete the McKay house roof before dedication was to take place. Our tufuga (carpenter) needed 1,300 feet of afa (sennit). I spent the whole Saturday going from village to village trying to collect the coconut sennit rope the people promised. I only collected 200 feet and was very discouraged and murmured to the Lord. I stopped by the Mission Home to confirm the dedication date (July 6, 1968) with President Burton Price to dedicate the McKay House. Elder Sharp, the Missionary District supervisor said, "Brother Kamaoha, I heard you need some afa (sennit)." He went into his room and brought out exactly 1,300 feet. You should have seen one humble person, and I said "Lord, I take back all my murmuring complaints."

2. On the carving "Pili", the son of Tagaloa who set up the political boundaries of Upolu, he gave the following symbols:

AAna - The spear and club - warriors (area near the airport)

Atua - The oso (planting stick) farmers (near Falefa and Aleipata)

Tuamasaga - The fue and tootoo (orators) Tolufale

Aiga-ile-Tai - Children of the Sea - No symbol. So I suggested we use Ietoga (fine mat)

If someone kills another person accidentally or with intentionally, the natai of the family would cover his head with the ietoga, and if the other family accepts the apology then his life would spare. In some research book mentioned the Tolufale was a man while others said it was a female, we were not sure so we made a beautiful lady holding the ietoga. A week later I happen to check Tavita Fitiseanu's genealogy book and discovered the tulafale was a male that married Sina and had two children. I took the carving to Sven, he erased the female and put a male figure. It was then Sven said this McKay house is not your

or my work but the Lord's. Because of this acknowledgment he started to create many beautiful masterpieces. His works became known the world over because a series of four of the carvings were made into stamps. Most important of all he recognized that this was the Lord's work, and we are his tools.

On September 13, 1973 Elder Loren Dunn dedicated the Pesega Primary School then proceeded to Sauniatu to dedicate the bridge. During his dedicatory prayer the Lord lifted the veil and there he saw all the departed spirits from the nearby graveyard enjoying the special event. He also rededicated the Malae o le Alofa (McKay Village) and restated all the goals and objectives we sent to President David O. McKay. How did he know the things we mentioned in our petitions? Yes only by the Holy Spirit of promise.

Sauniatu is now the Missionary Training Centre in which the missionaries spend two week orientation before going in the vineyard to serve. - Yes - Sauniatu grew and became prosperous - a village of beauty, a village of peace and harmony, a village of love, all visitors and strangers were welcomed and people would come to see its beauties and would go away happy. The students, teachers, plantation workers began to take pride in their work and soon we had visitors almost every weekend. Many church members and also a lot of non-members have expressed that Sauniatu was a special sacred place - a feeling they have felt only in the Holy Land.

On our nature trail we had a special spot called Fern Haven with a large boulder, we called "Meditating Rock" - you can rest assured that I have spent many hours there.

President McKay's blessing gave included a special section directed to the leader of the fold that he would have the power of

ACKNOWLEDGMENTS

discernment, to see into the hearts of man and to be a good and fearless leader if he would keep the commandments and do the Lord's will.

Yes the Lord did show me in dreams who stole the farm products or the cattle. All during my stay in Sauniatu no cattle was stolen, but a year later when I moved to Pesega, about 300 cattle were rustled and our local plantation manager and three of the farm workers were put in prison. Yes, now they have all repented.

I grew to love President McKay, and our village committee sent him a model of his village. He replied by sending us a letter of thanks dating January 16, and on January 17 he went into a coma and died on January 18, 1970. This was the last document that was received by us from our beloved chief Misi Makei.

Although he has left this mortal world his spirit can be felt by the faithful members of the village.

Sauniatu has a special purpose, a special mission to be an example of beauty, of order, of peace to all other village in Samoa. May it be an example of purity, peace and faith in the hearts of the villagers.

A FRIEND, AN APOSTLE, A PROPHET, SEER AND REVELATOR - OUR
BELOVETH MISI MAKEI.

I am greatly indebted to Sven Ortquist, the Michaelangelo of Samoa, for his outstanding talent in carving all the reliefs of the famous Samoan legends and the David O. McKay bust.

To Tavita Fitiseanu, and Te'o and his tulafales as consultants on some of the legends.

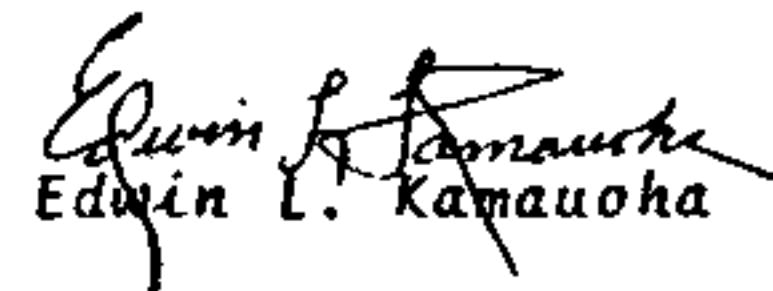
To Patrick Brighthouse for his generous donation of the teak wood thus making it possible to complete the project.

To George R. Hill for the securing the Bronze name plate, and to his mother, Elizabeth McKay Hill, for her Guest Book.

To the tufuga, (builder) Unoi, and Folau Neria, Faleao Aipovi, Fulumanu Leilua, and to all the students and teachers who were at Sauniatu School during the 1968 - 1969 school years, and all the members of Sauniatu Village during that period.

The greatest contributors for all of the Sauniatu projects, the McKay Village, the waterfall and nature trails were the boys and girls of Sauniatu School during December 1967 to December 1969. Within these two-year period all these wonderful show pieces of Samoa were completed.

Great thanks and appreciation go to Louise Henry, Robert Eccles, Mr and Mrs Glen Wright, and all the LDS Returned Samoa Missionaries in Salt Lake City, and Burton Price for their generous donation in helping finance this great project.


Edwin L. Kamaoha

Sauniatu School
Upolu, Western Samoa

November 28, 1969

David O. McKay, President
Church of Jesus Christ of Latter Day Saints
47 E. South Temple Street
Salt Lake City Utah

Dear President McKay:

The village people of Sauniatu are so happy to present you with this model of "Alofa Village" (Village of Love). You have not only found a place in their hearts, but will always be part of us here in Sauniatu.

Your beautiful village consists of five fale made from the finest Samoan hardwood in authentic, skillful Samoan architecture. It stands overlooking the village of Sauniatu, surrounded by beautiful hibiscus hedges.

The grounds are beautifully decorated with lovely flowers and shrubs. The whole courtyard has been filled with gravel and pebbles from the river.

The whole village is based upon Samoan tradition.

1. The masee (courtyard) - Alofa (Love)
2. The Highest Chief - Afiofa Alii McKay
3. Your Kava Cup - So'otaga o le lagi ma le lalolagi (connecting heaven and earth)
4. Pale A'oga Kava cup - Alofa i alo o Samoa (Love for the descendants of Samoa)
5. Faifeau (Branch President of village branch) - Savali o le Tala Lelei (Message of the Gospel)
6. The Taupous (Village maidens) - Girls of the Lasa dormitories
7. The Manaias (Young chiefs) - The boys of Siliva dormitories
8. Tulafales (talking chiefs) - The matais of the village

This completes the organization of "Alofa Village."

1. Fale Logo (house of drums) contains all the methods of Samoan communication.
 - A. Large and small wooden drums (logo)
 - B. Large and small hand drums (laji)
 - C. Conch shells and cattle horns (pu)

In the center of the fale will be a small teak reception desk where the guest book and missionary tracts will be placed for all our visitors. The entrance to this fale is along a beautiful horse-shoe pathway

The House of McKay (le tili) is a circular fale with four center-beam posts. It has two teak display cases which will be covered by plastic sheets for storing all the Samoan artifacts. Your bust and a

beautiful name plaque sits on a pedestal facing the east. On the 18 supporting posts around the house are 18 teak carvings (2' x 5') of all the famous legendary characters and important people of Samoa. The teak carvings are done like the Egyptian reliefs where the minor scenes lead up to the main plot so at a glance one can get a complete idea of the legend. It is mounted on the main eighteen posts of the fale. Each legend is written in Samoan and English, and mounted at the top of each character.

- A. Tagaloa - The Samoan version of Genesis and tells how the Samoan Islands were first created
- B. Saveasiulio Tui Pulotu - The Samoan legendary version of Satan
- C. Wafanus, his daughter - The personification of war
- D. Tigilau - The personification of love
- E. Sina and the eel - How the coconut plant was made
- F. Vaea and Apaula - The giant that turned into the mountain where Robert Louis Stevenson is buried
- G. Salamasina - The first queen, and the only person who held the four royal titles of Samoa
- H. Pili - The man who organized the political boundaries of Samoa.

The above characters are completed and installed. Legends listed below are still to be carved and installed:

- I. Lilomaiava Alo - The famous fisherman who destroyed the sea-monster that devoured the people of Samoa
- J. Malietoa - The first king of Samoa and his descendants
- K. Taema and Tilafaiga - The famous twins who brought the art of tattooing from Fiji and named the coastal villages
- L. Tamasese - The late Head of State
- M. Mataafa and Tuimalealiifano - The other descendants of the paramount titles of Samoa
- N. Lu of Uafato - The legend of the ninth heaven of a warrior who defeated the god and married his daughter
- O. Maui - The famous character that joins all the Polynesian people together
- P. Tui Manu'a - The famous Samoan king to whom all Polynesian nations paid tribute
- Q. Tui Tonga - The famous Tongan king who conquered Samoa
- R. Tui Fiti - The famous Fijian king who had social intercourse with Samoa

It will certainly be a famous house of legends, but it is also a guide to visitors who wish to see the famous landmarks of Samoa because of the locale, and each legend is also depicted.

3. Fale Tofa - the house where the chief and his distinguished guests sleep and take their meals.
4. Fale o'o - the utility house in which the food is prepared before serving and distribution. All the sleeping mats, mosquito nets and other bedding are stored on a bamboo shelf in this house.
5. Fale Tamaiti - the children's house where the young can play, eat and watch the village festivities.

The purpose, goal and objectives of this village are:

- A. To pay a tribute to you for your love, guidance and special Apostolic blessing.
- B. To provide facilities of enjoyment for the youth of the Stake and Mission in Samoa.
- C. To perpetuate, preserve and inspire this and future generations to preserve our beautiful Samoan culture.
- D. To provide a place where our visitors and strangers may come and find a place of peace, love and contentment.

Two other added features to your beautiful village are:

- A. Waterfall - the beautiful pebbled walkway is lined with tree ferns and orchids. One must cross two little wooden bridges which lead to a beautiful staircase and into a lovely pool. A diving board about 24 ft. high and a lifeguard chair with a thatched umbrella add to the environment.
- B. Three nature trails:
 - (1) Mamunu - 30 minute walk gives a picture view of Mafasina River and leads into a primeval botanical garden and a sanctuary for birds. The trail ends where the two rivers meet with another beautiful swimming pool and a picnic area.
 - (2) Sauniatu trail - 15 minute walk of scenic beauty that gives a grand tour of the Sisi River with its plants.
 - (3) The family trail - 15 minute walk in the middle of both trails, gives a scenic tour with natural obstacles removed so a family can proceed at its own pace.

We know this project is a test of faith, and through hard work and with divine guidance from our Heavenly Father, we will be able to complete the wonderful project.

Our village consists of twelve families and ninety-eight students. The majority of the work has been done by the children. As the Lord said, "The child shall lead the way."

Generous donations have been received from Samoan Wards in California and New Zealand, local and mainland school teachers, the Apia Stake, Samoan Mission, visitors and the Returned Samoan Missionary Organization in Utah.

We are so thankful for the opportunity to serve with the youth here, and to be a part of their lives in planting seeds of love and kindness in their hearts.

May our Heavenly Father preserve and prolong your life until your mission and righteous desires of your heart are completed.

We love you with all our heart, mind and soul.

Your faithful servants,
Sauniatu Village Council

Edwin L. Kamaoka
Edwin L. Kamaoka
Chairman

Members:

Folau Meria
Bishop Folau Meria
Faleao Aipovi
Faleao Aipovi

Atalina Ah Roy
Atalina Ah Roy

Alatau Gasu
Alatau Gasu

Filimaina Leilua
Filimaina Leilua

Vui Maalo

Vui Maalo

Toalele Mauigoa

Toalele Mauigoa

Vaituu Kaio

Vaituu Kaio

ELK:tk

Dedication of Sauniatu Bridge and McKay Village

Article Approved by President Loren Dunn, March 20, 1975

It was a beautiful sunny day as we journeyed to Sauniatu to dedicate the new bridge which was built on the abutment of the old bridge, which was destroyed by a heavy rainstorm in 1936. The date was September 13, 1973.

The saints gathered under the direction of Bishop Pepe Maugatai awaited our arrival at the bridge. The chairs were arranged facing the east with a portable organ on the northern side of the road, as Elder Dunn arrived facing the bridge and dedicatory services began.


A nice spirit prevailed as the meeting continued and the Lord's presence was strongly felt. The highlight of the program was when President Loren Dunn presented his dedicatory address. As he spoke a restful sweet spirit filled the air, and as he continued to speak a strange feeling came over me and the audience. As he offered the dedicatory prayer a spiritual outpouring began and the veil was lifted and the Lord gave him the privilege to see the departed spirits who were present and happily joined our dedicatory service. They were dressed in white.

This was a special spiritual occasion for us but for President Loren Dunn, a sacred and spiritual experience that he will cherish during his labors here on earth.

In returning to Apia, this sacred manifestation was told to President Rivers and was recorded in the sacred inspirational and uplifting spiritual annuals of Sauniatu. Our village community felt with his approval that we should share this blessed event to build testimony that God lives and shares manifestation to His chosen servants.

The prayer that was offered at the McKay village was also an inspiring occasion in which another spiritual outpouring was manifested. President Dunn mentioned the purpose why the village was erected, and the future missionary role it will play in converting more souls to his kingdom! His spoken words were the original plan the villagers recorded when the McKay House was built and the spirit of promise revealed a message to him and all that were present, who nodded with approval as he said Amen.

I am grateful for the privilege to have been a member of Sauniatu Village council and to have witnessed and testified the truthfulness of the work of the Lord in his vineyard in Samoa.


Edwin L. Kamauoha

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
42 EAST SOUTH TEMPLE STREET
SALT LAKE CITY, UTAH 84143

McKAY, PRESIDENT

January 16, 1970

Dear Brethren and Sisters,

Sister McKay and I were delighted to receive the model of "Alofa Village" (Village of Love) which is sent with the greetings and deep affection of the members of the Church there in Sauniatu. I am deeply moved with this gesture of esteem and loyal support of you wonderful people living in beautiful Samoa.

As I look at the model you have constructed I can easily picture in my mind the Alofa Village which you explain consists of five fale made from the finest Samoan hardwood in authentic, skillful Samoan Architecture all of which is surrounded by hibiscus hedges and beautifully decorated grounds, my heart is overwhelmed with gratitude and appreciation.

This gift will now be preserved with other treasured mementoes of these Islands.

I was thrilled to learn in detail of the project you are undertaking and especially interested to note that the majority of the work has been done by the children.

Sister McKay joins me in sending greetings and blessings to all associated with the members of the Sauniatu Village Council and all members of the Church living in beautiful Samoa.

May God bless you all.

Sincerely yours,


(President)

Mr. Edwin L. Kamauoha, Chairman,
and Other Members of the Sauniatu Village Council,
Sauniatu School,
Upolu, Western Samoa.

1. Sa matou masani e nonofo i Salafai
Taunuu loa le susi ia nonofo ma sauni
Sa faasino mai le mea e o iai
Le nuu lalelei o le tofi o Samoa
 2. Sa taunuu mai le malaga muamua
Ma malolo i maota o Tumua
Sa faasino mai le mea e tele ai vai
Gauta o Lufilufi lala le tuu mai ai
 3. Sa taunuu mai le malaga mulimuli
Ma malolo i maota o Lufilufi
Ua tagi mai foi ia totogi atu fale
Ua manatua nei le mativa ausage.
 4. O aso puupuu na nonofo i Manunu
Momomo o le loto pe a manatua o upu
Ia totogi atu fa'i talo popo ulu
Ma tauemu mai fai mai o mata o lulu
 5. Ina ua amataina le faatoaga
Novema aso 8 i le tetele o uaga
Talofo Misi Kota ua e fia tausami
Pe a faapefea nei ua le mumu se aft.
 6. Maligi loimata ma momoe i le vao
I le fale muamua e ato i le laufao
Sa le ma moe lava i le tetele o le namu
Ma le malulu e tata'e loto fatu
 7. Faafetai tele i lo outou taumafai
I le galuega lea sa outou milosia ai
Tuu ai pea ia le ua vaivai
E lele hua le pato ae maau i le auvai
 8. Toai lata pele le fafine lototele
Ua iloa oe funa i lou le fefe
Ia avea oe ma matua ole toatele
Ia manuia oe mai le Silisiliese.
 9. Ua faafetai i le tupu i le lagi
Ua faasino mai le fanua laugatasi
Tatalo ia tutupu pea mea tausami
Matua pea talo ma ia pula pea fa'i
 10. Le kufi vine ua uma na toulu
Ua malolo mai i tuugamau
Ua itiiti vine o totoe i le la
Talofo ia Opapo faapea ma Elisala
- Tali: E ioe lo'u nuu e manogi oe
Ua le galo lava i le faamoemoe
E manatua pea le suafa taua
O Sauniatu i aso o le soifua
- Tali: E ioe se mea e faigata
Ua le maotonu pe totogi ea i ni a
Ua le mau tupe le Mamona
Totogi loa i ofu ae ou le lavalava
 11. Ina ua faalogo le alii Aposetolo
Le leo o le pu ua tau fonofono
Liliu mai loa ma le lotootia
Sisii ona aao fai le faamanuia
 12. Talofo ia Makei o ia lava o se toa
Le alii Aposetolo na mua mai i Samoa
Ua mae'a o maota ua faatuina i Sauniatu
Ma ou maa e lua ua fai lea ma faamanatu
 13. O folafolaga ua uma ona fai
Sa e saunoa i ai i totonu o le aai
Ia amiotonu ne'i tafe o le vai
Le vai sua uliuli ne'i outou tafefea ai.

Tali: Oi aue talofo e oi le alofa e
E le galo lava ou foliga e
E manatua pea lou suafa taua
E Sauniatu a'o loo e soifua

 14. Faamalo ma faafetai Kamauoha i lou taumafai
Le ala laupapa ma le afu i le vai
O moli uila ua susulu i le aai
Galue faamaoni o oe o le Israelu moni.

Tali: Oi talofo e pe a tatou toe tete'a e
E manatua pea au galuega
A oo i se aso tatou te faamavae
Ia tofaina ia soifua e.

 15. Kamauoha e ese lou poto ma si ou faifai mea ofo
E te tino laititi ua paso ulu ai aualii
Ou te le toe tau fai atu ae fai pea o lou manatu
Teu ia lelei si o ta nuu o Sauniatu.
 1. We used to dwell at Salafai
Then the letter arrived for us to prepare
The place to go to was shown
The beautiful village, the heritage of Samoa
 2. The first travelling party arrived
And rested at the residences of Tumua
The place where there's plenty of rivers was shown
North of Lufilufi is where it is now.
 3. The last travelling party arrived
And rested at the residences of Lufilufi
The villagers asked us to pay for the houses
Great poverty is then remembered.
 4. For a few days we stayed at Manunu
Our hearts broke when we remembered the words
The villagers asked us to pay for the houses, taros,
coconuts and breadfruits
And they mocked us and said our eyes were those of owls.
 5. When the plantation was started
That was on the eighth day of November during the heavy
rainfall. It's a pity Elder Goates you're hungry
What shall be down we can't light or burn a fire
 6. We then left that place and slept in the bush
Under the first huts that were thatched with wild
banana leaves
We couldn't sleep because of the great number of mosquitoes
And the coldness that broke our heart
 7. Thank you very much for your attempt
In that work you had done
Him who is weak leave him alone
Although the duck flies it still looks back at the
riverbank.
 8. To'ai my dearest, the brave woman, I know you for not
being afraid, let you be the mother of the majority
Be thou blessed by the Most High
 9. Thanks to the King in Heaven, He has shown us the flat land
Pray so that the food crops can always grow
Taro will always be matured and bananas should always ripe.
 10. The cluster of grapes has completely fallen
They are resting now in the graves
Only a few grapes left on t' stalk
Poor Opapo and also Elisala.

Chorus: Oh yes my village, you are fragrant, you are not forgotten
in the hope; the important name is always remembered,
Sauniatu in the days of Living

Chorus: Oh yes what a difficult thing to be uncertain whether
to pay with what
The Mormon hasn't got much money; then paid with
clothes and was about naked

 11. When the Apostle heard the sound of the band calling
He then turned with his being touched
Raised his hands and gave the blessing.
 12. It's a pity on McKay, he is a real warrior
The Apostle who was the first to Samoa
The houses at Sauniatu have been completed
And your two monuments which are erected in memory of you.
 13. The promise which had been made
You spoke of inside the village
Be righteous or the river will be flooded
Or you might be carried away by the black river.

Chorus: Oh what a pity it's a pity
Your appearance can never be forgotten
Your important name will still be remembered
By the Sauniatu villagers while you were living

 14. Congratulations and thanks Kamauoha for your attempt
and your ability ----- the bridge and the waterfall
the lights in the village, being very honest, you are a
true Israelite.

Chorus: Oh what a pity when we part, your work is always
remembered; someday we will say farewell
goodbye and good luck.

 15. Kamauoha you are a wonderful person; you made wonderful
things; You are small but you make them puzzle
I won't have to tell you but you do what you want
To let Sauniatu, our village in a good shape.

PURPOSES OF THE
MORMON PACIFIC HISTORICAL SOCIETY

1. To encourage RESEARCH and PUBLICATION on topics relative to the history of the Church of Jesus Christ of Latter-day Saints in the Pacific Basin area.
2. To maintain BIBLIOGRAPHIC and REFERENCE INFORMATION relative to the history of the Church of Jesus Christ of Latter-day Saints in the Pacific Basin area.
3. To gather in CONFERENCES and WORKSHOPS to teach and to learn from each other about Latter-day Saint history in the Pacific.
4. To teach those SKILLS helpful in the gathering and recording of historical information.