

A HISTORY OF THE APAI MANONO CONGREGATIONAL CHRISTIAN CHURCH SAMOA 1830 -1881

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by

Faulalo Kennar

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ABSTRACT

The overall goal of this paper is to investigate the early History of the first fifty one years of Apai Manono Congregational Christian Church Samoa. This is to recognize the work done by early teachers from Rarotonga and the European missionaries who arrived after John Williams in Samoa. The research looks into more detail at the origin and development of the Apai Manono CCCS since its inception.

As a member of this congregation, I am intrigued by its growth from its humble beginning to where it is now, as one of the oldest Congregational Christian Churches in Samoa, and the first on Manono Island.

DECLARATION

I, the undersigned, hereby declare that this thesis, which is **11,000** words in length, excluding the footnotes and bibliography, has been written by me, that it is the result of work carried out by me, and that it has not been submitted, either in whole or in part, in any previous written work for an academic award at this or any other academic institution.

I also declare that this thesis has not used any material, heard or read, without academically appropriate acknowledgment of the source.

Signed: _____

Date: _____

DEDICATION

I dedicate this work to my families;

To my family, my mother Fiti Fa'atili, sisters and brothers who tirelessly prayed day and night for our journey to end successfully.

To my father, the late Fuialo Samu Kennar and my late grandma Tise Tiava'asu'e who are watching me and my family from heaven.

To my wife's grandparents, the late Finauapai Maligi and Puava of Apai Manono and families who raised such a fine woman whom I am proud to call my wife.

To them all I am thankful as each helped us in our journey here in Malua and especially the completion of this paper

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First I give thanks to God Almighty for thy blessings not only physicaly, but also mentally and spiritually; from the beginning until the completion of this Research.

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I would like to express my special thank you and not forget the contribution of my village pastor and his wife, Rev. Iona and Tasileta Le’au Paaniani and my fellow CCCS members in Apai Manono for their continuous prayers and support while doing this work.

It is also a privilege to give thanks to Rev. Principal Maafala Limā and the teachers. Your assistance with insights, meaningful ideas and constructive feedback provided during the Thesis Serminars is much appreciated. I pray God will bless you all and your families.

To my families, villages and friends who supported us in every way, along with your prayers and encouragements while we continue our studies here in Malua. God knows our hearts and He will bless you in many ways.

Lastly, I would like to thank my wife Beauty and my children Berekar, Bettina, Tinai and Norbert Fautua Kennar for your support and helping me all day and night trying to finish up this paper. This research paper is important as evidences of the struggles and our success in the challenging life of Malua.

May God bless you all!

LIST OF ABBREVIATION

1. **CCCS** Congregational Christian Church Samoa
2. **LMS** London Missionary Society
3. **WMMS** Wesleyan Methodist Mission Society

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INTRODUCTION

This thesis is a study of the early history of Apai Manono Congregational Christian Church Samoa (Apai Manono CCCS) since its inception. Hopefully, this will be a good opportunity to have this record of history available for use by the public and members of our church. I also believe this thesis will bridge the connection of the church in Apai and the history of the arrival of Christianity in Samoa. Furthermore, it will also show the important contributions made by the chiefs of Manono in the history of the Church.



Figure 1. Map of Samoa¹

¹ Retrieved from <http://media.maps.com/magellan/Images/samoarah.gif>. Accessed 01 August 2019.

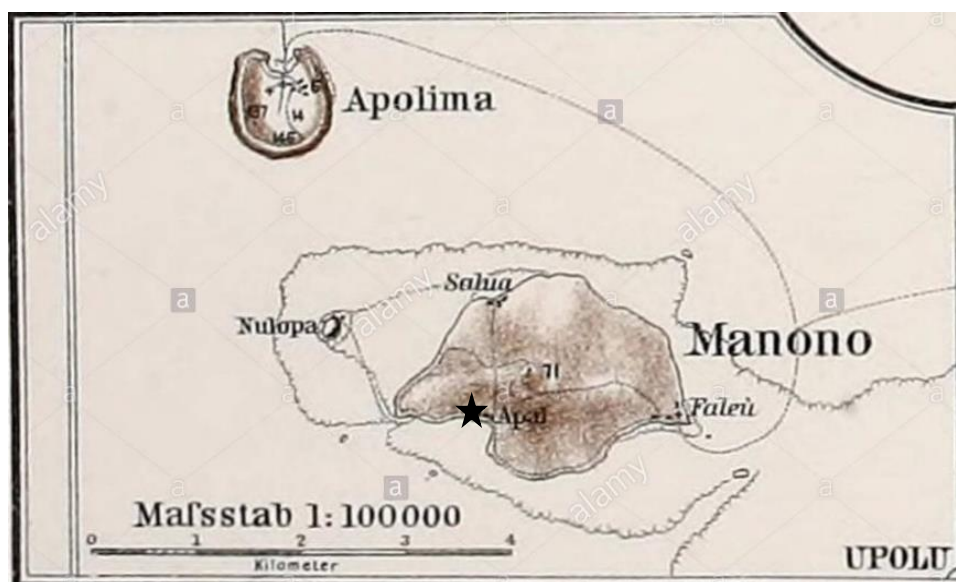


Figure 2: Map of Manono²

The name Apai in Manono is of Tongan origin, possibly from one of the main Tongan island groups – Ha’apai. According to the elders of Apai village, their village was the place where Tongans stayed when they arrived in Samoa.³ One of the chiefly titles of the village is Finauapai. The name Finauapai is a chiefly title often associated with the Ha’apai island group. According to my research, Teava, a teacher brought by John Williams from Rarotonga in 1832, and a European missionary Thomas Heath (Misi Ite) were involved in the formation of the Apai Church.⁴

The aim of this thesis is to write a history of the Apai Manono CCCS in order to recognise the work done by those missionaries and ‘teachers’ as a result of the arrival of John Williams in Sapapali’i in 1830. The study will

² Retrieved from <https://www.alamy.com/stock-photo-peip1910-map-of-manono-island-samoa-81926604.html>. Accessed 01 August 2019.

³ “Personal Interview with Finauapai Petelo”, 10th December, 2018, Apai Manono.

⁴ Richard Lovett, *The History of the London Missionary Society 1795-1895*, vol. 1 (London: Oxford University Press, 1899), 375.

help future generations to make them known of the history of the church in Apai Manono CCCS.⁵

The methodological approach used are interviews and questionnaires of the elder members of the congregation. Our Reverend Iona Paaniani who holds the written records of the Church was interviewed. I used the LMS records including the *Sulu Samoa* and John Williams' Journals in the Malua Theological College Library, and other available Libraries.

The thesis is divided as follows: Chapter One is titled the Historical Significance of Manono Island. Looking at its historical significance in the wider history of Samoa. Chapter Two is the Origins and History of the Apai Manono CCCS. I will discuss the origins and history from the arrival of the Gospel in 1830 until the building of the second church building in 1881. Comparing written history and interviews of elders in the village with findings of my research from Pacific scholars and writers. Finally, Chapter Three is the Discussion and Conclusion in which I present findings and conclusions of the history of the first 51 years.

⁵ The Samoan LMS church finally became independent from the London Missionary Society. The Samoan Church sought advice from Rev Stuart Craig – secretary of the Island Committee of the LMS, suggested the name Congregational Church in Samoa. Later the word 'Christian' was added. In 1961, the General Assembly of the Samoan Church officially adopted the Congregational Christian Church in Samoa (CCCS).

CHAPTER ONE: THE HISTORICAL SIGNIFICANCE OF MANONO ISLAND WITHIN THE HISTORY OF SAMOA.

Introduction

This chapter will review the pre-history of Manono from the origin of its name, its importance geographically within the Samoan archipelago, as well as its social and cultural significance within the wider history of Samoa. I will focus on the historical figures of Manono such as Tamafaigā, Faueā, Matetau, and the prophecy by the goddess Nafanua in an effort to lay down the foundations for the arrival of the Gospel and the beginning of the religious movement within Manono. From the arrival of the London Missionary Society (LMS) and John Williams as well as the Wesleyan Methodist Mission Society (WMMS)

The flow of this chapter shall be guided by these following four questions.

1. What led to the arrival of the Good News brought by John Williams to Samoa?
2. What is the importance of Faueā in the religious history of Samoa?
3. Why did the Messenger of Peace arrive at Sapapali'i first instead of Manono considering that from where they journeyed they would reach Manono first?
4. What has Manono contributed to the history of the Gospel in Samoa?

1.1 The origin of Manono Island.

The legend: There was a couple by the names of Tea and Lopa who lived in Fiji with their two sons. The oldest Manono and the youngest had no name. The two boys always fought each other then one day, they raced to the sea. It got serious and the youngest got really angry, not knowing their parents were following them riding on two different fishes the parents had come across. As they got to where their sons were, they were in disbelief as the youngest was standing on top of Manono with a spear, about to kill him. Tea then reacted by grabbing on to the youngest son's hand (apo-le-lima) and saved Manono.

The youngest was very disappointed as he was unable to kill Manono therefore he leaped out of the water and dived back in and turned into land forming an island known as Apolima (Apo-le-lima). His tears became the water source of the island.

Tea was sad at what had happened to his youngest son, then he told Manono to live south of Apolima. The two islands now were erected as we see today, Manono and Apolima. Tea then instructed his wife Lopa to live in between of their sons, together with the fishes they rode on (Anae and Malau). Nuulopa Island (Lopa) is seen today lying in between Manono and Apolima.⁶

Tea had turned into a fish which is known as Malatea today⁷ his role was to look after his family. There is a specific rock which appears to be a smaller island, within Apolima's narrow dock. One high chief of Manono

⁶"Personal Interview with Finauhaapai Petelo", 10th December, 2018, Apai, Manono.

⁷ When a sugale fish becomes large it is known as malatea.

stated⁸, he believes the rocks that are seen today was Tea's residing place. He says when people fish around the rocks at night, it is without a doubt they will catch Malatea fish. These rocks are also known as the natural habitat for the Malatea fish. It is also said that when the Malatea fish continues to grow and becomes large, it then changes and becomes known as the Tagafa fish.

1.2 Nafanua's Prophecy.

In the beginning of the reign of the first Queen of the whole Samoa, being Queen Salamasina. It was also a time in which the people still believed in the ghostly or the spirit realm, the realm of the supernatural. They believed in spirits that could harm a person but could also help or bless a person. This was a time in which the people held onto their pagan beliefs, believing in the supernatural spirits and the primordial gods.

It was a time in which there was still a strong belief in the female goddess of War, the goddess Nafanua. Their belief was held strong in the tale of Nafanua, her beginning and the prominence which she commanded because of the great feats of valour and courage she showed. Because of her prowess she was admired and feared and was respected as a woman of great power, and people believed whole heartedly that she was a god.

Some high chiefs were drawn to her power, seeking power for themselves and a good future and good fortune for them and their families from the goddess Nafanua. Malietoa Fitiseanu sought his fortune from the goddess Nafanua and met her, but she had already given many before him with gifts for their own fortune. However, she bestowed upon him a prophecy

⁸"Personal Interview with Finauhaapai Tavita", 10th December, 2018, Apai, Manono.

as a blessing, telling him to “await your rule that will come from the heavens above.”⁹

1.3 Tamafaigā

On the beachfront of the village of Salua on the island of Manono, there is a burial ground marked by a heap of rocks called “Paepae”. It is said that Tamafaigā Lei’ataua Pe’a instructed the people to create this on the ocean floor, beneath the waves of the sea. It showed how strict and fearsome he was that he was to be obeyed without question. It is also believed that he was the last to have royal status of the Tafa’ifa titles before the arrival of Christianity.

The whole of Samoa was very afraid of Tamafaigā, he was strict and very cruel during his reign. He had instructed all canoes that traveled between Upolu and Savaii that with each crossing that they were to bring a large rock to add to the Paepae. This rule he created was adhered to by all Samoans and every day as the canoes traveled, they added to the Paepae.¹⁰

To disobey this rule meant death for the people in the canoe. It was Tamafaigā’s wish to have this placement of rocks from which he would plan and strategise his war efforts. This placement would also face inland towards a star mound with twelve points. This was a well-known placement on the island of Manono. Its height was about 300 feet high. From this star mound you could survey the small island of Nuulopa, Apolima and the big island of Savaii.

⁹ Oka Fauolo, *Vavega O Le Alofa Laveai. O Le Tala Fa’asolopito O Le Ekalesia Fa’apopotoga Kerisiano Samoa* (Apia, Samoa: Malua Printing Press, 2005), 17.

¹⁰ Na’oia Fereti Tupua, *O Le Suaga a Le Va’atele (the Findings of the Big Canoe)* (Tamaligi, Apia Samoa: Malua Printing Press, 2002), 221.

There are different versions as to the origin of the star mound pertaining to the 11 districts at that time and his family being the twelve.¹¹

Another version is that Tamafaigā had twelve children and due to his philandering ways this was the reason he was killed in Fasito'outa.¹²

To the west side of the star mound lies the burial ground of Tamafaigā Lei'ataua Pe'a. The original burial ground was a mound of rocks however it is now cemented and marked by a cenotaph. It is said that before he died he wished to be buried standing up so that he could see all his family in Savaii and Upolu, those who helped him set up his reign.¹³

This star mound was the place where Tamafaigā made all his plans and strategies in which to increase his rule over all of Samoa. His rule stretched to the district of Atua and over to the big island of Savaii. His cruelty knew no bounds and many villages were ruined, their cries could be heard over the bloodshed from his cruelty. He was a feared and fearsome warrior both on land and sea, and his war canoes and fighters were well known in his time period.

He was known to the missionaries as the devil because of his pagan ways and his cruelty which was seen as a reason why the Good News was held back from arriving in Samoa.¹⁴

¹¹ Personal interview with Taupau Afioae, Salua Manono, 12th Jan 2019

¹² Tupua, 224.

¹³ Ibid., 223.

¹⁴ Ibid.

1.4 The arrival of the missionaries.

It is common belief that the arrival of the LMS missionaries is the fulfillment of the goddess Nafanua's prophecy, "await your rule that will come from the heavens above." It was a prophecy of the arrival of Christianity, when Malietoa met with the visiting party in Sapapali'i, he knew this was the fulfillment of the prophecy of the goddess Nafanua. Malietoa knew that the missionaries were God-sent. This was also the reason he accepted the Christian faith as the news had spread from neighbouring islands like Tonga, Tahiti and Rarotonga. He believed that through this new religion, peace was brought to the Samoan nation and ended the senseless rivalry and wars¹⁵, which had begun because of the death of Tamafaigā in Fasito'outa.¹⁶

The 24th of August 1830, is a day that is entrenched in the hearts and minds of most Samoans, a day when the light of salvation entered Samoa and the darkness of the "pagan" worship started to wane. As the Gospel of Jesus Christ spread throughout the Pacific. The leading Missionary John Williams led his missionary party which included Mr. Charles Barff and others on their boat named Messenger of Peace, where they had traveled from Rarotonga via Tonga.¹⁷

John Williams and Charles Barff had brought with them native Tahitian teachers to help them with their mission. There were 8 teachers and children from three islands of Tahiti. Five of them were from the island of

¹⁵ Rev. John. Williams, *A Narrative of Missionary Enterprises in the South Sea Islands* (London: John Snow, 1840), 88.

¹⁶ Fauolo, 22.

¹⁷ Ibid., 15.

Raiatea, Tuatori and wife, Umia and wife and Arua. From Huahine was Moia, his wife and five children, and Boti. The two from Moorea were Fuatai and Faaruea.¹⁸

This mission was extremely blessed as their arrival was well awaited, as Malietoa had heard good stories of the missionary work. John Williams also had in his party a Samoan couple who had been living in Tonga, Faueā and his wife Puaseisei. When Faueā heard that John Williams and his missionary party were making their way to Samoa, they made a request for them to make the voyage with them. John Williams sought King Tupou's help in understanding who Faueā and his wife were, and was told that Faueā was a trustworthy person. In that recommendation from King Tupou, John Williams accepted Fauea's request for him and his wife to join their voyage to Samoa. This was a great advantage to John Williams as he saw this as an opportunity for the mission to have a translator.¹⁹

Fauea's family connections would prove useful to John Williams and their mission as not only was he connected to the Malietoa family but he was also from Manono and related to Tamafaigā. Fauea's father was Seiuli from Malie and his mother Tululautu was the daughter of Mulipola²⁰ from Salua Manono. He used to reside in Manono with his mother's family but due to the cruelty of Tamafaigā, he left for Tonga.²¹

¹⁸ Richard Moyle, *The Samoan Journals of John Williams, 1830 - 1832* (Cambera Australian University Press, 1984), 23.

¹⁹ Fauolo, 18.

²⁰ Malama Meleisea, *Lagaga: A Short History of Western Samoa* (Suva, Fiji: Institute of the Pacific Studies and Western Samoa Extension Centre of the USP, 1987), 56.

²¹ Moyle, 54-55.

John Williams and his missionary party left Tongatapu for Samoa in May 1830. The sea travel fared well until they could see the mountain tops of Savaii when great winds forced them to travel from West of Falealupo towards the East. Near the village of Sasina they met a canoe of fishermen whom Faueā asked for current news of Samoa. John Williams gathered from interactions with Faueā about his past the kind of person Faueā was, and knew from the sad and terrified expressions of his face the kind of cruelty he was scared of from Tamafaigā.²²

However the exchange with the fishermen brought great news to Faueā as he learned that Tamafaigā was killed. Faueā danced for joy shouting “the devil is dead, the devil is dead” and through Fauea’s joy, it caught fire amongst the missionary journey, as they too felt joy and strength renewed for their mission.²³

As their journey continued, Faueā began to give counsel to John Williams and the missionary party, telling them how to properly inform the people of Samoa of the Good News saying that they must work slowly and carefully as to ease the Good News into the minds and lives of the Samoans. They truly believed that Faueā was heavenly sent to join them and could see that he had great wisdom to help in the spreading of the Gospel.²⁴

The Missionary party landed in Sapapali’i on August 21st, 1830 at around 10am. As they beached their vessel, it was lucky that Faueā was with

²² Fauolo, 21.

²³ Moyle, 69.

²⁴ Williams, 92.

them to control the people that had pulled up in their own canoes and were climbing upon the vessel.²⁵

Taimalelagi, Malietoa's younger brother arrived and Faueā became the translator²⁶ for the conversation between John Williams and Taimalelagi, as he informed them of Malietoa's absence due to a war in Upolu. Faueā translated the real reason for their travel was to spread the Good News of Jesus Christ.²⁷

Faueā retired to Manono. He took the chiefly title Mulipola of his family in Salua village, Manono 1843.²⁸ His grave with a memorial stone on it is at Salua village in Manono.

Word was quickly sent to inform Malietoa of the arrival of John Williams and the missionary party, whilst they enjoyed the hospitality of Taimalelagi and his family.²⁹ Malietoa was in the Aana District avenging the death of Tamafaigā whom was killed in Fasito'outa. On this warpath, Malietoa was burning village after village and also killing many along the way.

When Malietoa finally met with John Williams and his missionary party, he welcomed the Good News and John Williams urged Malietoa to stop the war in the Aana district as God wanted peace amongst His people. Malietoa vowed that after the war in the Aana district, that there would be no more wars in Samoa. Then the missionaries presented Malietoa with an

²⁵ Ibid., 85.

²⁶ Bro. F. Henry, *History of Samoa* (Apia, Samoa: Commercial Printers, 1979), 171.

²⁷ Williams, 85.

²⁸ Richard Phillip Gilson, *Samoa, 1830 to 1900; the Politics of a Multicultural Community* (London: Oxford University Press, 1970), 69.

²⁹ Fauolo, 24.

assortment of gifts of two blue necklaces, an axe, a knife, a chisel and Tahiti cloth.³⁰

The fellowship between Malietoa and the missionaries went well, which led to Malietoa decreeing, “From today onwards, the Tafa’ifa title will be laid to rest in the earth. Malietoa will move to Poutoa as the earthly representative, and Jesus will reign in Heaven as the King of Samoa”³¹

His move was made clear as Malietoa got older as he did nothing to solidify his son, Mōlī as the next Tafa’ifa, however Malietoa made arrangements for his son to reside in Malie, so that he could help the missionaries in their work as they spread over to Afega and the Tuamasaga, and to help it further spread to the Aana district to where Tuimalealiifano Sualauvi, the son of Tu’itōfā who was Malietoa’s sister.³²

In those days the days of the week were not named. However days were marked by wars and sacrifices to the primordial gods however with the introduction of Christianity days became marked by the Church days and Christian calendar. The missionaries in Sapapali’i honoured Sunday as the day of worship and no work was to be done on this day. Thus it was named Aso (day) Sa (sacred). And the following day was named Aso (day) Gafua (the end of the sacred day) this was pointed as the first day of the week in which work was allowed to continue. The next was the second day of allowed work and was thus named Aso (day) Lua (two). The third day was called Aso (day) Lulu (owl-bird) as it was also called Aso (day) Manu (animal).

³⁰ Ibid., 25.

³¹ Ibid., 31.

³² Ibid., 32.

On the fourth day there was a meeting held of the lay preachers for their duties on Sunday and was thus named Aso (day) Tofi (choosing). The fifth day was transliterated straight from the word Friday into Aso Faraile. And the day before Sunday was the day preparations were made for toona'i or the lunch meal and was thus called Aso (day) Toona'i (feast).³³

1.5 Tuilaepa Esekia Matetau

Near the end of October 1830 after the evening of the prayer meeting, John Williams and Charles Barff were about to leave, they gave encouragement to the teachers and their wives and families that they were staying to continue the mission in Samoa. The next morning the beachfront was filled with many of the villagers saying their farewell to John Williams and Charles Barff. It was a sad occasion marked by tears of all who were in attendance.

It was at this time that John Williams met with Matetau and welcomed him before they left. John Williams described in awe at meeting with Matetau as he was physically strong and looked to be a fearsome warrior.³⁴

John Williams likened Matetau's build to that of Goliath from the Bible, and as the ship traveled towards Manono, Matetau spoke of the reason for his wanting to meet him. It was his wish to provide him with a teacher for Apai Manono just as he had provided for Sapapali'i. He further explained that

³³ Kenape T. Faletese, *A History of the Samoan Church (Lms)* (Apia, Samoa: Malua Printing Press, 1959), 13.

³⁴ Williams, 92.

he and his village will protect and cater to the needs of the teacher(s) if they were to provide one.³⁵

John Williams then agreed that he would provide a teacher on his return to Samoa, since he had no one he could spare as they were all in Savaii under Malietoa's supervision. As a sign of good faith John Williams gifted Matetau with two large axes, two small axes, four knives, two scissors and one pair of reading glasses.

Matetau accepted the gifts and was most happy with John Williams's promise of bringing a teacher on his return. Matetau left and returned with food for John Williams's voyage.³⁶

Matetau had the Chiefly title Tuilaepa from Apai Manono and his family retains that name to this day. His daughter, Salote married the King of Tonga, Taufaahau Kanokupolu. When the King became Christian due to the arrival of the WMMS, she returned with many gifts for her father.³⁷

A teacher named Teava from Avarua in Rarotonga was chosen by John Williams to fulfill Matetau's wish as he was trained under Rev. A. Buzacott. He took Teava with him on his return trip to Samoa in 1832 and left him in Manono with Matetau, much to Matetau's pleasure.

However, this trip took a different course as instead of going to Savaii they ended up going to Tutuila first. There they met Christians there who implored for John Williams to leave Teava as their teacher but he told them

³⁵ Fauolo, 33.

³⁶ Ibid., 34.

³⁷ John Garrett, *To Live among the Stars* (Suva, Fiji: WCC and USP, 1970), 79.

that he couldn't leave Teava as he was promised to work in Manono with Matetau.³⁸

Upon John Williams's arrival Matetau welcomed him back with Teava and his wife. Matetau was so ecstatic that he shouted to the people of Apai "it's John Williams and he has brought our teacher!"³⁹

Matetau brought Teava and his wife into Apai Manono and they started working together in 1832.⁴⁰

Teava wrote to John Williams from Manono on November 5, 1832:

Dear friend,

I like this place very well, the chief is very kind and the people supply me with plenty of food. We held our services yesterday in the largest house in the settlement, which was quite full... This morning, we met to teach the alphabet, when the house was again filled...

Blessing on you, through Jesus.

TEAVA⁴¹

Teava worked hard and created good relationships with everyone he met. He visited Tutuila and paved the way early for many other missionaries that were yet to come around 1836. He built houses for them as well in which the missionary Rev. Thomas Heath and his good lady were to arrive in 1836.⁴²

When he first arrived he was a young and healthy man but for thirty years in Samoa, he was much older and had certain sicknesses that had

³⁸ Williams, 105.

³⁹ Faletese, 15.

⁴⁰ Record Book: Apai. Manono CCCS; courtesy of Rev. Iona L Paaniani.

⁴¹ Williams, 118.

⁴² Fauolo, 40.

plagued Samoa. However his spiritual well being was the same if not even stronger and was not made weak by the temptations of the time.⁴³

Many sang praises of the good works of Teava, and it was the regards of many that Teava and his wife became the living rock from which much of the strength of the CCCS.⁴⁴

1.6 Peter Turner's Arrival

In June 1835, the WMMS arrived even though they had made an agreement with John Williams in Tonga in 1830 as to where they would go. This caused John Williams much disappointment.⁴⁵

It was during a meeting of the high Chief Leiauaa Putetele and his orator Chiefs Futi and Sa Mutimuti in Faleu Manono, they heard that a ship had come into their reef. Upon inspection it was a ship from heaven. Leiauaa then instructed his other orator Chief Talo to bring them ashore.

Leiauaa and the village of Faleu Manono met with Peter Turner and learned of the reason for his visit. Leiauaa accepted the mission and in return Turner gave Leiauaa a shilling as a gift. Hence the transliterated word “*Seleni*” was created and became a given name in the village of Faleu.⁴⁶

⁴³ Rev. R. Buzacott, *Mission Life in the Islands of the Pacific* (Paternoster Row, London: John Snow and Co. Ltd., 1866), 120.

⁴⁴ Fauolo, 41.

⁴⁵ Ibid., 64.

⁴⁶ “Personal Interview with Tuilaepa Fuava”, 12th January 2019, Apai Manono.

The arrival of the Methodist mission in Samoa has become well known in the history of the arrival of the Good News in Samoa. Its achievements resulted in the first Methodist Church building named “*Luaipou o malo*”.⁴⁷

There is also a memorial stone to mark the arrival of Peter Turner in Faleu to commemorate the beginning of the Methodist Mission in Samoa.

John Williams was most aggrieved upon hearing the arrival of Peter Turner and wrote to the WMMS directors in London regarding this issue. In turn Turner was ordered to vacate Samoa. This was partly due in course of the financial hardship that the organization was facing. Turner then left Samoa in 1839 but not before making a report on the conduct of John Williams. Below is an excerpt of the report.

I feel tempted to complain of the conduct of Mr Williams; who has attempted to persuade our committee from sending any missionaries here but to take the Fiji island and to leave this to them entirely. How can this be? How can we give up so many thousands whom the Lord has given us in these islands.⁴⁸

However the work laid down by Peter Turner was continued by Joel Tupou, the brother of King George Tupou Taufaahau of Tonga, who was a teacher in Samoa. He continued to support and help the teachers that Peter Turner had left behind in Manono.⁴⁹

The rise of intermarriage between Samoans and Tongans greatly helped the movement of the Methodist mission. Hence the reason why there

⁴⁷ The first WMMS church building in Faleu Manono, Samoa.

⁴⁸ Meleisea, 62.

⁴⁹ Ibid., 61.

were many Samoan families with Tongan connections and of course starting from Manono

The small island of Manono and its people have great importance in the history of Samoa and the Church. The arrival of both the LMS and the WMMS, on the small island of Manono has definitely made its mark on the history of both these missions.

CHAPTER TWO: THE ORIGINS AND HISTORY OF APAI MANONO CCCS (1830-1881)

Introduction

This Chapter will explore the various characters that were instrumental in the foundation of the LMS mission in Apai, Manono, but also the beginning of the Apai Manono CCCS as well. This Chapter will focus on Matetau, the high chief of Apai Manono; Teava the Rarotongan teacher and the LMS missionary from London, Rev. Thomas Heath. However, prior to the arrival of Rev. Thomas Heath, I must include also the arrival of the WMMS through their missionary Peter Turner and his missionaries in 1835. Therefore, the chapter will proceed in chronological order with the appearance of each individual in Apai, Manono and conclude with three important events within the history of the Apai Manono CCCS: The death of Matetau, the death of Thomas Heath, and the transference of the Feletoa Land to the LMS or presently, the CCCS.

This paper will also examine the further works of Teava and Rev. Thomas Heath in evangelizing the Gospel to the other parts of Samoa and the South Pacific as a whole.

2.1 Matetau

Before Teava's arrival, Matetau looked after Apai. His main concern was that to have a Gospel leader. Without a doubt he was waiting for John

Williams' arrival like they discussed at their last meeting on the *Messenger of Peace*.⁵⁰

Matetau was also concerned whether the Gospel was fit for Apai because of the safety of the teachers and the missionaries. They must be provided with a piece of land to build houses to stay and growing crops. He also looked at a proper place for a chapel or a church building.

According to the village rules the concerns above were to be discussed and agreed by the village chiefs. The same system applied to where Matetau was placed. These thoughts were very similar to what Malama Meleiseā had mentioned of the experience of John Williams in Samoa. When the Samoans decided to become Christians this means the transfer of loyalty from old gods to the new God of Jehovah.⁵¹

It was believed that Matetau had been thorough with his new role as he waited for John Williams' return. Matetau was committed and dedicated, based on how many days he waited for.

The *Messenger of Peace* left Rarotonga for Samoa on Thursday evening, 11th of October 1832. The passengers were John Williams, Makea, a Rarotongan chief who assisted John Williams and Teava who was assigned for Manono. Their route was originally to go through Savaii, but it changed to Manu'a. As they arrived at Manu'a, John Williams was requested for a

⁵⁰ Fauolo, 34.

⁵¹ Meleisea, 59.

missionary however he declined because they only had one (Teava) who was already assigned for Manono.⁵²

The *Messenger of Peace* continued on its journey and landed in Leone, Tutuila. A local Chief Amoamo⁵³ asked John Williams for a teacher but John Williams told them to be patient and they would return for a teacher for them in the near future.

The journey continued and reached Manono, where they were greeted happily by Matetau upon learning of Teava and his wife who were the ones promised by John Williams.⁵⁴

2.1.1 Matetau and John Williams

When John Williams and Matetau finally met, he wrote down in his diary his description of Matetau and the purpose of their meeting.⁵⁵

This we could easily believe, for he was one of the largest and most powerful men I ever saw. His muscular and bony frame brought forcibly to our minds those of ancient fame.

This chief Matetau spent a day and a night with us, and was exceedingly urgent that we should give him a teacher, and pressed his claim by assuring me that he would feed him, and place himself under his instruction, and make all his people do the same. Having no teacher left, I satisfied him by promising next that on my visit I would bring him one.⁵⁶

⁵² Fauolo; *ibid.*, 51.

⁵³ Moyle.

⁵⁴ Fauolo, 53.

⁵⁵ Williams, 352.

⁵⁶ *Ibid.*, 353.

To show John Williams how grateful he was, he prepared a lot of food for their return journey including fish, taro and yams.⁵⁷ This generosity has been the essence of the Samoan culture and continues to be the practice to this very day.

Though the Gospel was accepted in Sapapali'i by Malietoa and Taimalelagi⁵⁸, the spirit moved Matetau to help the work of John Williams and the missionaries. I believe also that Matetau thought that if the Gospel was received and accepted in Sapapali'i that it would also be good for Manono as it was also close to Savaii.

According to John Williams, Matetau was a great warrior who fought and battled in many wars;

Matetau the chief of Manono, a very stout and of gigantic stature, who slew six warriors who attacked him in one of the wars. Hence his name Matetau a warrior killer.

John Williams however was able to report how Matetau was converted. He wrote;

In 1838, when Matetau became really converted, he is now a deacon of the Christian Church he called together his friends and relations; and having a large stock of muskets, clubs and he distributed them all, not reserving even one for himself and then holding up the Gospel of Matthew, he said to them, "This is the only weapon with which I will ever fight again. He had been a great Warrior⁵⁹.

⁵⁷ Ibid., 354.

⁵⁸ Richard Moyle, *The Samoan Journals of John Williams: 1830-1832* (Canberra: Australian University Press, 1984).

⁵⁹ Moyle, 82.

Matetau was a changed person; he had given up the earthly weapons and had taken upon himself the spiritual weapons. He had dedicated his life to serving God's mission. He believed that this would be a positive move for the people of Manono.

It is recorded by Richard Moyle that the conversation between Matetau and John Williams in 1832 was about building a chapel upon receiving a teacher for Apai.⁶⁰

2.1.2 Matetau and the Teachers

With the acceptance of teachers and missionaries of the Gospel, Teava was first in 1832, followed by Rev. Thomas Heath (Misi Ite) in 1836 and lastly Marama in 1842. These teachers set up the first school of the people of Apai and the surrounding villages Salua, Faleū and Lepuia'i. It was these teachers and Thomas Heath who also started worship and construction of the Church, which included the three other villages that to this day still have Churches belonging to the CCCS.

Teava, Thomas Heath (Misi Ite), and Marama with the support of Matetau, became the backbone of the Church in Apai Manono. They became the catalyst that changed lives of the people from the "darkness" to the light of the Gospel.

⁶⁰ Moyle, *The Samoan Journals of John Williams, 1830 - 1832*, 85.

Through education and instructions of the gospel during worship, the composition of hymns, the conduction of prayers are all pinned to the hope that this will lead people to become good Christians.⁶¹

It is this hope that it is likened to that of an “*o le punāvai o le atamai*”⁶² or spring of knowledge. The spring being the Gospel bringing the missionaries to Apai with their knowledge that they have shared. The knowledge of the Gospel to be shared amongst all people not only in Manono but across Samoa; it brings Salvation and new life. This knowledge that the missionaries came with was a gift that God placed upon them to spread the Gospel and the Salvation that was prepared by Jesus Christ.

2.1.3 Matetau’s Farewell

Matetau’s farewell words on his deathbed, were his last words to his family and the village, and also a tribute by Thomas Heath for Matetau in 1847. The *Sulu Samoa* recorded that;

May you be prepared; for the day you will not know the Son of Man will come; May you hold faith in the glory of God.

Matetau turned to God’s word. He was a calm and peaceful man. Since attending Church, he gave up his guns and earthly weapons of war; he did not want to be a warrior of the earthly war however he wanted to battle in the spiritual war. He started to be a good example of a good Christian.⁶³

⁶¹ Fauolo, 73.

⁶² Tuiatua Tupua Tamasese Taisi Tufuga Tupuola Efi, *Talanoaga Na Loma Ma Ga’opo’a* (Apia, Samoa: Pacific Printers and Publishing Ltd, 2000), 5.

⁶³ *Sulu Samoa* No. 8 (Ianuari 1848. Vol 3. Samoa), 72.

2.2 Teava

As soon as Teava landed, work started in terms of classes for Matetau and the rest of the village. Matetau had set aside land for Teava and his wife to live on whilst staying on Manono. This land has continued to serve future teachers who would be continued on in Manono right to this very day. There are still remains of the foundations of the very first church building for Apai on that same land.

There is no official record for the date of the building of the church, however, the current Reverend Minister⁶⁴ and a notation in the Record Book suggest that between 1832 and 1835, the Apai first Church building was built. This was all due to the help and direction under Matetau and the village people.



*Figure 3: The place where the first church building was built by Teava.*⁶⁵

⁶⁴ The present church minister in Apai Manono Rev. Iona Leau Paaniani.

⁶⁵ Personal photo taken by Berekar Kennar on 7th April, 2019.

John Williams and his wife travelled back to Britain in 1834, at that time, the Elders of LMS were trying to contact the Missionaries in Tahiti and Rarotonga so that the work would continue in Samoa even though John Williams had left. This resulted in the arrival of Rev. Charles Barff and Rev. Aaron Buacott at the end of 1834 and the arrival of Rev. George Platt and Rev. Samuel Wilson in December 1835. Though they spent little time in Samoa, they had a great impact as seen in the foundation of the Samoan written language. It was in 1835 also that Peter Turner arrived in Faleū Manono and brought the Methodist Mission Society to be established in Samoa.⁶⁶

However a young man named Mafoa actually brought the Methodist first to Apai Manono, the *Lotu* Tonga. He was the first person to begin the *lotu* Tonga on Manono Island. In the reports of the early Wesleyan Methodist Mission in Samoa. He came to Manono in Samoa sometime after the conversion of King George Taufaahau to return the King's wife who was the daughter of Matetau. This happened when the King became a Christian and was therefore required by the missionaries to have only one wife.⁶⁷

It was on this trip that Mafoa commenced his *lotu*, and called it *Lotu* Tonga, with hymns and catechisms in Apai all in the Tongan language⁶⁸.

It is recorded by Faalafi that in 1827 after the conversion of the King and the people of Haapai, many Tongans and Samoans brought the *lotu* Tonga

⁶⁶ Fauolo, 74.

⁶⁷ Garrett, 79.

⁶⁸ Fineaso T. S. Fa'alafi, *Carrying the Faith. Samoan Methodism: 1828 - 1928* (Apia, Samoa: Piula Theological College, 2005), 41.

to Samoa. However, the question of which Samoan or Tongan established the first footing of the *lotu* Toga in Samoa is still unresolved.⁶⁹

Faalafi also recorded that the entrance of the Wesleyan Methodist Mission into Samoa was unique as compared with most Pacific Islands. It would be more accurate to describe this as an invited mission. The missionaries in Tonga were aware of the informal transmission of the Gospel through the traditional intercourse of Tongans and Samoans. This became formalized in 1831, when Lilomaiaava, a chief from Samoa, appealed for a white missionary through the King of Tonga.⁷⁰

2.3 Peter Turner

Peter Turner, his wife and Tongan teachers reached Manono on June 16, 1835. Upon their arrival, Teava, a Tahitian teacher at Apai hosted Peter Turner and his wife. Despite Teava's hospitality, Peter Turner commented on the Tahitian teachers in his first report to London, saying:

I find there are Tahitian teachers on all the islands, and they have done all in their power to prevent me from going to the large islands. They are too loose in their conduct.

On Manono, Peter Turner found people already conducting services in the Tongan language.⁷¹ This serves as evidence that the Methodist faith had already arrived in Samoa brought by Mafoa. However it did not spread beyond Faleu Manono.

⁶⁹ Ibid., 38.

⁷⁰ Ibid., 66.

⁷¹ Ibid., 67.

In 1836, the ship *Dunottar Castle* arrived with six new missionaries from Britain. They had just come through from Tutuila where they had landed in Leone and left George Barnden to work there. They had also left Archibald Wright Murray in Pagopago, William Mills in Apia and Thomas Heath to work with Teava in Manono. Other missionaries were also placed, Alexander McDonald in Safune and Charles Hardie in Sapapali'i.⁷²

Several days after the arrival of this new group of missionaries from Britain, Peter Turner received a letter from the LMS containing several charges against his conduct, and requesting him to return to his former field of labour. Peter Turner seemed to blame the Tahitian teachers as the source of information related to this issue. On July 1, 1836 he received another letter of complaint from Rev. Heath at Manono. Peter Turner tried not to argue as he wrote in his journal;

I must, however, bear these things with
patience. The Lord is my witness⁷³.

Moreover, the Wesleyan Methodist missionaries claimed that a Samoan visited Tonga and requested missionaries for Samoa. The fact that Samoans and Tongans had brought Methodism before any Western missionaries arrived in the country made it necessary for them to continue serving those who called themselves Methodists⁷⁴.

Recorded in LMS documents in London, is a testimony from Rev. Thomas Heath from Manono. He testifies that as soon as word was received

⁷² Fauolo, 72.

⁷³ Fa'alafi, 79.

⁷⁴ Faalafi, 80.

from London, they made preparations to leave Manono, it gave encouragement to Rev. Thomas Heath as slowly a lot of people were converting to Methodism. It was a group of people from Apai that kept the Methodist faith going and continued to support teachers from Tonga, as their connection to the King of Tonga was through a daughter of their village, Salote, Matetau's daughter.⁷⁵

2.4 Thomas Heath

By 1837, Rev Thomas Heath and Teava were working great together. The church was growing, with the help of Matetau and the villagers. There was an allocated land for the residences of both Rev. Thomas Heath and Teava, and Matetau was preparing to find land to build a church building. So Matetau and Silupe⁷⁶ donated their lands for the church building.

It was also this year 1837 that Matetau was baptised by Thomas Heath and was given a new name, 'Esekia' from the name of a King of Israel.

In 1838 Teava was chosen to work in Pagopago with Missionary Archibald Murray. It was Murray's testimony that described Teava as a good man, and a great help to the work in Pagopago and was regarded as an important part of the foundation of the LMS in Samoa.⁷⁷

The work of the missionaries over the years had become stable and established as the whole of Samoa had been reached, and there were many

⁷⁵ Fauolo, 64.

⁷⁶ Silupe is one of the chiefs in Apai Manono.

⁷⁷ Fauolo, 41.

missionaries covering the whole of Samoa. However, there was a mutual feeling amongst many that the Gospel should be spread further abroad the Pacific where it had yet to be reached.

On the 6th of August 1839 there was a meeting held in Fasitootai, it was put to those who attended if there were any volunteers who would like to continue the missionary work in the Pacific.

There were nine men requested and thirty four volunteered. However, only twelve were chosen including Leiataua from Manono. On the 6th of November, 1839, John Williams took the very first Samoans on their first missionary tour.⁷⁸

It was on the 20th November, 1839 that they landed in Eromanga, Vanuatu, but they were not welcomed. Instead they were fought off by the people of Eromanga,⁷⁹ killing John Williams. He died at the age of 43, yet the work he started, continued on for many years.⁸⁰

However in 1840, another missionary trip from Samoa left the west Pacific to try and establish a missionary base in Vanuatu. This missionary expedition was led by Rev. Thomas Heath. They held a service in which Teava preached and Rev. Thomas Heath conducted the prayer. On the 10th April, 1840 the mission left on its journey.⁸¹

⁷⁸ Faletese, 18.

⁷⁹ Lovett, 1, 377.

⁸⁰ Faletese, 21.

⁸¹ Fauolo, 86.

There were two volunteers on this mission who were from Manono, Atamu and Mataio, the students under Teava and Rev Thomas Heath.⁸²

It was also in the year 1840 that the missionaries met to discuss and finally resolved to translate the Bible into the Samoan language. They decided to start with the New Testament and divided them into sections and Rev Thomas Heath was given The Gospel of John, Romans, Galatians, Ephesus, Philippi, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Philemon, 1, 2 & 3 John, and Jude. Rev Hardie worked quite closely with Rev Thomas Heath on this project.⁸³

When they moved on to the Old Testament and Rev Thomas Heath was given Exodus and Psalms 51 to 150 to translate.

This project was finished in 1855, and the Bible in its entirety was written in Samoan, however other missionaries were tasked in re-checking the Samoan translations, this work was completed in Avao, Savaii. Malaitai of Lefagaoali'i, Va'aelua of Lalomalava, Talavou of Sapapali'i, So'oalo of Samauga, and Maiava of Satoolepai, were in the core group of Samoans that helped with the rechecking of the translations.⁸⁴

Rev. Thomas Heath held many positions within the LMS whilst serving in Samoa. He was the first European teacher in Manono. He was at a time the Secretary of the LMS Mission in Samoa. He was also the first Editor

⁸² Lovett, 1, 376.

⁸³ Faletoese, 52.

⁸⁴ Lovett, 1, 387.

of the *Sulu Samoa* ⁸⁵ and was a great contributor to the translation of the Bible into Samoan.

Rev. Thomas Heath saw much potential and worked towards sustainably holding their position by working the land that was gifted, by building houses to be used by future missionaries. He also made sure that there was a written agreement signed by those who owned the land. This agreement was signed by Rev. Thomas Heath, Tuilaepa Matetau Esekia and some of their family members.⁸⁶ These actions showed Matetau's generosity and faithfulness to Rev. Thomas Heath and all those who worked for the LMS in Apai Manono.

In 1842, another Rarotongan teacher named Marama arrived with his wife. They were selected to work in Manono with Rev. Thomas Heath. Marama worked very hard and would tend to the Apai Church and other churches nearby and was under the supervision of Rev. Thomas Heath, while he would often travel in his capacity as editor of the *Sulu Samoa*. However, in 1845, Marama and his wife were then selected to work at Malua Theological College and continued working there until 1873.⁸⁷

By 1843 the LMS had English Missionaries stationed at Sapapalii, Palauli, Salailua, Matautu and Falealupo in Savaii, Pagopago and Leone in

⁸⁵ Faletese, 65.

⁸⁶ "Memorandum of Confirmation ", (Tuilaepa and others to Thomas Heath, 16th September, 1847). Samoa Land Commission, Apia.

⁸⁷ Fauolo, 43.

Tutuila, Apia, Sagaga, Lepa, Leulumoega and Vaiee on Upolu, and Apai on Manono.⁸⁸

Education was a major programme of the mission. The policy was to educate men as pastors to take care of the parishes in the villages, so that when every village had a Samoan pastor, the English missionaries could devote themselves to teaching in the church schools and colleges, and take care of the administration of the church.

The pastors and their wives ran schools for both children and adults in villages. In the pastor's school, people were instructed to read and write in Samoan, learned basic arithmetic, scripture and church music.

The education emphasized European women's work such as cooking, sewing and housekeeping. The major church schools were the theological college at Malua, Leulumoega Fou School and the Papauta Girls' School.⁸⁹

2.5 The Death of Thomas Heath

Amongst the people of the Village of Apai Manono, it was a mystery to them as to what happened to Rev. Thomas Heath. However Kenape T, Faletoesese stated;

Rev. Thomas Heath arrived in Samoa in 1836 and was appointed to Manono. He died in Manono on the 9th May 1848.⁹⁰

⁸⁸ Meleisea, 59.

⁸⁹ Ibid., 60.

⁹⁰ Faletoesese, 65.

The burial plots on this land has been confirmed as his resting place.



Figure 4: Burial plots of Thomas Heath and the reverends⁹¹

With the return of Teava and his wife to Rarotonga, the passing away of Matetau and Rev. Thomas Heath, Apai, Manono then started to fill the position of teacher⁹² with students that had graduated from Malua Theological College.

The first teacher of Apai Manono, a graduate of Malua was Mataupu. The following one, who was also a graduate of Malua was Pilitati.

I believe that it was this particular teacher that served during the time of the new Church was being built on the land Feletoa in 1881. Below is a list of the remaining Ministers that served at Apai Manono.

⁹¹ Personal photo taken by Berekar Kennar on 7th April 2019.

⁹² Students graduated from Malua Theological College at that time were not ministers until 1875.

Teachers and Ministers	Year	Villages
Mataupu	?	?
Pilitati	?	?
Esekielu	?	Fasitootai
Tupulua	? – 1945	?
Logovae	1946 – 1955	Leulumoega Tuai
Enosa	1985 – 1983	Lotofaga
Afiga Timu	1985 – 1994	Nofoali'i
Iona P. Le'au	1996 – present	Levi, Saleimoa ⁹³

2.6 The Land of Feletoa

This was the piece of land in Apai Manono had been reserved for the LMS missionary work. It was being registered under the claim No. 1623 of the *Samoa Land Commissioner*.⁹⁴

The land is sufficiently identified. The claimant, The London Mission Society has title to the same by deed from Tuilaepa Esekia and Silupe. The land was a gift to the mission and is the site for the London Missionary church which is now called Apai Manono CCCS.

The purpose of the Claim was;

To let all who may be of concern know and understand that the undersigned have gifted this land to the London Missionary Society that is named Feletoa, which is found to be situated in Apai Manono, Samoa. The land as well as the church has been given to the LMS for them to govern through their chosen missionaries and/or Rev Ministers. Whatever happens to the

⁹³ Apai Manono CCCS Record Book,

⁹⁴ The Copy of this registration is attached within the Apai Manono CCCS Record Book.

Church building, the undersigned, and their children and families will have no jurisprudence from now till forever.⁹⁵



Figure 5: The land Feletoa, with the new church building that was dedicated in 2010. It is the third church building on the same piece of land.⁹⁶

This shows the villagers of Apai were determined in their work.

Although Teava had left, Matetau and Rev. Thomas Heath had died, yet the people of Apai Manono continued their work in faith for God's work.

⁹⁵ This document was registered and signed on 6th April 1881.

⁹⁶ Personal photo taken by Berekar Kennar on 7th April 2019.

CHAPTER THREE: DISCUSSION AND CONCLUSION

3.1 Summary

This research paper provide a larger historical perspective of what was going on within the larger LMS church history of this time. Although the church was still known as the LMS, the use of CCCS is to demonstrate how we currently view and understand our churches today when speaking about their historical past.

This history that I have compiled of the beginning of the Gospel in Apai Manono is very important to me, as mentioned by Lafai Sauoaiga. He stated that the importance of our culture and customs as founded by our ancestors, is what sets us apart from our neighboring islands within the Pacific and the World. Our traditions, culture and customs are all based on *fa'aaloalo* or respect.⁹⁷

Respect guides our reasoning and judgement in all things. Without it, it can create problems and in some contexts lead to conflicts starting in families and moving widely to villages and districts. The Gospel was well received and accepted in Samoa by our forebears as it was received and accepted in respect of the arrival of God and salvation through Jesus Christ, which was also received and accepted by Matetau for Apai Manono.

The Samoan word *tofā* is the sleep of the chief and *moe* is the sleep of the orator. Moreover, *tofā* and *moe* also refer respectively to the views of the chiefs and orators and such views can be informed by their '*moemanatunatu*'.

⁹⁷ Lafai Sauoaiga, *O Le Mavaega I Le Tai* (Apia, Samoa: Malua Printing Press, 1988), 14.

Through both, the *moemanatunatu*, the soul is fed. Both invite self-reflection and reassessment, not only of the contexts of today, but of yesterday and tomorrow.⁹⁸

Matetau did not just sleep but slept and reflected and reassessed the arrival of the Gospel in Samoa and how he could bring the Gospel to Manono.

It was through Matetau's determination to bring the Gospel for the spiritual wellbeing of his family and the village. I feel that one can liken what he did for Manono, with the events when Malietoa went to Nafanua to ask for a blessing but was told to wait for a blessing from above. This is similar to when Matetau asked John Williams for a teacher for Manono and was told to wait, and that he would come back with a teacher. It was this determination by Matetau that now we have a church for the future and eternity in Apai.

Ruperake Petaia explains, Samoan Christianity in the Samoan language as a child of Western Christianity or European Christianity and the culture and customs of the Samoan People".⁹⁹

Teava started work in Apai in 1832 and Rev Thomas Heath (Misi Ite) arrived in 1836 and worked together to solidify the Gospel in Apai Manono. Though Teava was temporarily transferred to Pago Pago in 1838, but Rev. Thomas Heath continued on the work in Teava's absence. Rev. Thomas Heath had added responsibilities as the Editor of the Sulu Samoa and was involved in the translation of the Samoan Bible in 1840 under the supervision of Rev

⁹⁸ Tuiatua Tupua Tamasese Taisi Tufuga Tupuola Efi, *Su'esu'e Manogi. In Search of Fragrance* (Wellington, New Zealand: Huia Publishers, 2009), 382.

⁹⁹ Ruperake Petaia, *O Le Inailau Na Au Ma Le Meaalofa O Le Kerisimasi* (Apia, Samoa: Malua Printing Press, 2008), 94.

George Pratt. Rev. George Pratt arrived in Samoa in 1839 and worked in Samoa for 40 years. It was his skills in Linguistics and the Greek and Hebrew languages and also that of the Samoan language that paved the way for the Bible to have a Samoan translation.¹⁰⁰ Rev. Thomas Heath also headed the missionary journey of Samoan missionaries into the Pacific in 1840 which included two missionaries from Manono.

The last teacher assigned to Apai Manono was Marama from Rarotonga in 1842. Because of the extra workload of Rev Thomas Heath that Marama was brought in to help with the work in Apai Manono. However in 1845 Marama was moved to the Malua Theological School to continue to work there. His work though in Apai Manono was much appreciated. But he was needed by Rev George Turner in Malua as it was the aim of the college to provide Samoa with Faifeau that were Samoan.¹⁰¹

Matetau died in 1847 and the church was flourishing in Apai Manono. This was the legacy that he had left behind for his family and for Apai Manono. In his life he was a great leader and deacon for God and the Church and was an avenue for the Gospel to be spread throughout Samoa.

Rev Thomas Heath died on May 9th 1848 as was recorded by Kenape T. Faletese in his book, *A History of The Samoan Church (LMS)*. This is confirmed by the succession of Rev Ministers serving in Apai Manono and dying in service and is by custom buried on Church grounds. This is supported by the amount of graves that are still kept on the church land. It is also in

¹⁰⁰ Fauolo, 73.

¹⁰¹ Faletese, 31.

Enosa's opinion¹⁰², that Rev. Thomas Heath is buried in Apai. It is of note to that Apai CCCS have had talks to create a memorial for Rev Thomas Heath.¹⁰³

This land has been registered and was given over to Rev Thomas Heath and the LMS. This land has been gifted for the use of the teachers and Reverends who have continued on the work started by Teava, Rev Thomas Heath and Marama.

A different plot of land was gifted also to the building of a Church by Matetau and his family and the family of Silupe; this land was named "*Feletoa*". It was registered in the Samoan Land Commission to be given to the Church in Apai and the LMS on the 6th April 1881. Recorded on that signed agreement is;

This is to notify everyone in this testimony that we have gifted the land named Feletoa in Apai Manono for the LMS and the Church building to be governed by its teachers and we the families and descendants from now abstain from claiming back this land.

The year 1881 was a very important year as the lead up to this history showing everything has set in place for the building of Apai Manono CCCS. This was also the reason why my chosen time period ended here in 1881, as all the requirements were set up and the work was continued by Malua Theological College graduates¹⁰⁴.

Malua Theological College has had considerable influence in the spreading of the Gospel not only within Samoa but around the Pacific as well.

¹⁰² Apai Manono CCCS minister from 1956 – 1983.

¹⁰³ Apai Manono CCCS Record Book.

¹⁰⁴ Meleisea, 59.

Malua Theological College was founded in September 1844 and it was the basis to start the work of the LMS to educate local residents to help spread the Gospel within Samoa and the Pacific.

By 1860 Malua had already turned out many graduates (A'oa'o) and their wives (Faletua) that were stationed in many villages in Samoa and providing spiritual guidance to their respective parishes. These graduates were posted throughout Samoa and were also slowly being posted within the Pacific.

This was and continued to be, Malua Theological College's contribution to the history of the LMS and later on the CCCS. It contributed to the missionary work in educating the people of Samoa, creating schools in certain districts for girls only to learn to become ministers' wives. Many of the graduates and their wives became the founding teachers in many of the Island countries in the Pacific. It is possibly why Malua is referred to as the '*Matua*' or the "Eldest", as its graduates started many of the first missions in the Pacific. They were regarded as the first school about the Gospel in Samoa and the Pacific.¹⁰⁵

Right up until 1870, much of the work was conducted by European missionaries, however they started to relinquish many of these duties to the graduates from the Malua Theological College, duties including conducting the Holy Communion, leading and supervising the different regional sections (*Matagaluega*). It is throughout this time that Samoa was starting to question

¹⁰⁵ Rev. Dr. Latu Latai, "Tala I Aitu, Aganuu, Galuega Faafaifeau Ma Le Talalelei: O Se Toe Tepa I Le Talafaasolopito O Le Ekalesia Lms Samoa 1830-1962," *Malua Journal*, no. 1 (2019): 67.

Independence from LMS to create an Independent Church Organisation, one line of thought was that the graduates were on par with the European missionaries, and that they should be involved in the decision making process of the Missionary work in Samoa.

In 1875, their concerns were partially addressed with the establishment of the Fonotele; ‘The First General Conference’, in which the Malua Theological College graduates were ordained with the title Faifeau Samoa (FS). This also marked that they were the first ordained Ministers in the Pacific.¹⁰⁶

3.2 Looking Ahead

This research has been very useful not only for me, but for my children and for the young people of Apai Manono living in Samoa and overseas. It is my hope that they will read and instill in them the need to continue with the work in Apai Manono. It is not only useful for the Apai Manono CCCS to have this research, but also for CCCS organization as a whole to have a written history of one of the oldest CCCS churches in Samoa.

For the young people, I hope by reading this research will have further understanding of the work laid by their ancestors and making Apai a central working place for the Gospel through the highlighted works of Teava, Rev Thomas Heath and Marama.

This is also a challenge for the parishioners of the Apai Manono CCCS to become lamps of light to shine for the missionary work of the Gospel. To

¹⁰⁶ Lovett, 1, 402.

continue to grow not only the spiritual life of the people of Apai Manono but also in Samoa and the world. They must be courageous and have faith to become warriors for the work of the Gospel.

This paper also serves as a reminder to the people of Apai that the Missionary Rev. Thomas Heath died and was buried in Apai Manono and should be a prompt to push them to build a memorial in remembrance of the missionary work laid down from the beginning by the LMS to the CCCS today.

It is my hope that this research will also create the need in the young people of Apai Manono, whether currently living in Apai or abroad to continue the historical research that I have started past the year of 1881, to the current years. The foundational work has already been laid for the first 50 years of the Church in Apai Manono, highlighting the work of Matetau and the Usoalii and the families of Apai Manono from 1830.

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Interview

Finauapai, Petelo, Apai Manono, about the origin of Manono Island, 10th December 2018.

Finauapai, Tavita, Apai Manono, about the rock known as Tea in front of Apolima Island, 10th December 2018.

Taupau Afioae, Salua Manono, about the origin of the Star Mount on Manono Island, 12th January 2019.

Tuila'epa Fuava, Apai Manono, about the land donated for the church building, 12th January 2019.

Rev. Le'au Paniani Iona, Apai Manono CCCS, about the first church building, 12th January 2019.