

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: American Samoa	
COUNTY: Western Samoa	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
MAR 16 1972	

SEE INSTRUCTIONS

1. NAME

COMMON:
Atauloma Girls School

AND/OR HISTORIC:

2. LOCATION

STREET AND NUMBER:

CITY OR TOWN: on western edge
Near Afao Village

STATE: American Samoa CODE: 03 COUNTY: Western CODE:

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input checked="" type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify)
Comments: _____ _____ _____			

4. OWNER OF PROPERTY

OWNER'S NAME:
Congregational Christian Church of Samoa

STREET AND NUMBER:
(under lease to Government of American Samoa)

CITY OR TOWN: Apia ~~STATE:~~ Nation: Western Samoa CODE:

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC:
(Land system does not conform to U. S. system)

STREET AND NUMBER:

CITY OR TOWN: STATE: CODE:

6. REPRESENTATION IN EXISTING SURVEYS

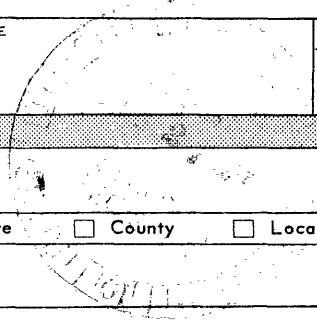
TITLE OF SURVEY:

DATE OF SURVEY: Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:

STREET AND NUMBER:

CITY OR TOWN: STATE: CODE:



STATE: _____

COUNTY: _____

ENTRY NUMBER: _____

DATE: _____

FOR NPS USE ONLY

7. DESCRIPTION

CONDITION

(Check One)			
<input type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input checked="" type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated
		<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
(Check One)		(Check One)	
<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Atauloma Girls School: The major structure is designated Building No. 10 on the Atauloma plans of the Government of American Samoa, to which it is under lease from the Congregational Christian Church of Samoa, with headquarters in Apia, Western Samoa, an independent nation.

The two-story (with attic) concrete structure has first story walls approximately 2 feet thick, and second story walls approximately 18 inches thick. These walls may contain some mortared rocks, but the porch pillars, porch railings, and all steps are of reinforced concrete with fine cast concrete decorations and details. The basic U-shaped building sits within a rectangle approximately 60 feet by 106 feet. Its ridge is approximately 40 feet above the first floor level. First floor ceilings are approximately 20 feet high, and second floor ceilings about 10. Original roof probably covered only the U-shaped portion, but subsequent alterations have covered the entire area. The building is recessed into the hillside. The basic building was built in 1900 by the London Missionary Society, with funds supplied by the Samoans of Tutuila and the Manua islands, and was the second secondary school and the first for girls in Eastern (now American) Samoa. It contained dormitory and classrooms.

The center of the "U", now included under the new roof, has been floored over with wooden joints and boards on both floors. This may have been done as late as 1963 or 1965 for use by the Government of American Samoa. In 1970, the building was idle, but was being considered for renovation for use as part of a community college system.

Building 11 is an adjacent empty residence structure, probably built at the same time as the Girl's school, with massive concrete walls, one story high, about 40 feet by 50 feet in plan. It has been re-roofed with corrugated iron and maintained until recently. Wooden portions of both structures have been replaced over time, but their shells are original.

Building 10 and 11 are (in 1970) in a stand^{by} status.

Plan and Map References:

In Architectural Planning Division, Government of American Samoa--
 Site Plan, 4-22-65
 Alterations and Additions to Bldg. 10, 4/22/63
 GAS Topo Quad T65, Tutuila Island

SEE INSTRUCTIONS

SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- | | | | |
|--|---------------------------------------|---------------------------------------|--|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century | <input checked="" type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century | <input type="checkbox"/> 17th Century | <input type="checkbox"/> 19th Century | |

SPECIFIC DATE(S) (If Applicable and Known) **1900**

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|--|---|---|--|
| <input type="checkbox"/> Aboriginal | <input checked="" type="checkbox"/> Education | <input checked="" type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input checked="" type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input checked="" type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

Short Statement: Atauloma Girls School was the second secondary school, and the first for girls, in what is now American Samoa. The massive two-story concrete building was built in 1900 and served as the dormitory and classroom building for teenage girls training to be pastors' wives or nurses. It is one of the oldest buildings in American Samoa and of architectural interest.

Samoan culture was transmitted generation to generation as learned and acceptable behavior when youths associated with adults of the same sex in the daily and seasonal rounds of family and village affairs. The process continues into the 1970's.

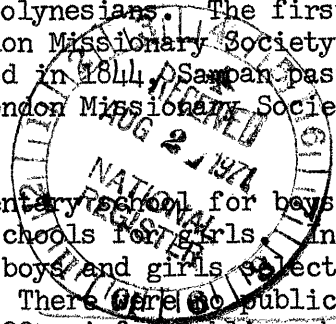
Christianity was absorbed into the Samoan culture starting in the 1830's, and introduced a measure of formal education for a limited number of selected boys and girls. Until after 1900 and public schools made a small start in a few localities, village parochial schools provided the only education available in addition to the traditional informal Samoan system.

Village pastors, with few exceptions, were Polynesians. The first few were from other island groups, but after the London Missionary Society seminary at Malua, Upolo Island, Western Samoa started in 1844, Samoan pastors prevailed. The goal, never quite met, was a London Missionary Society pastor in each village.

Each village pastor conducted a formal elementary school for boys; many of the pastors' wives conducted elementary schools for girls. In the stratified Samoan class system, usually the boys and girls selected for the schools were children of the higher chiefs. There were no public schools in what is now American Samoa until after 1900. A few public schools were started, with help from the religious schools, in the first years of Naval administration. The number and location of public schools were limited until well into the 20th century. Parochial schools continue in Samoa today under several religious bodies as parallel educational systems to the public schools.

Until recently, Samoan parochial schools were oriented toward providing a supply of pastors and/or pastors' wives. Schools were conducted in the Samoan language and stressed religion, but some secular subjects were included. (Con't. on 10-300a)

SEE INSTRUCTIONS



9 MAJOR BIBLIOGRAPHICAL REFERENCES

Bryan, Henry F. "American Samoa" (USN History) Oct. 1, 1926.
 Gray, J.A.C. Amerika Samoa, Annapolis, Md., 1960.
 The Rev. Tuatagoloa Manase, personal on-site int., 7/9/70.

HB
 NO
 MTW

10 GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		South LATITUDE	West LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	0 ' "	0 ' "		14 ° 20 ' 00 "	17 ° 48 ' 06 "	
NE	0 ' "	0 ' "				
SE	0 ' "	0 ' "				
SW	0 ' "	0 ' "				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: **6**

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME AND TITLE:
Russell A. Apple

ORGANIZATION: **National Park Service, Hawaii Group** DATE: **7/9/71**

STREET AND NUMBER:
677 Ala Moana Blvd., Suite 512

CITY OR TOWN: **Honolulu** STATE: **Hawaii 96813** CODE:

12 STATE LIAISON OFFICER CERTIFICATION NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name **John W. Hayes**
 Title **Commissioner**
 Date **7-22-71**

I hereby certify that this property is included in the National Register.

Ernest A. Connolly
 Chief, Office of Archeology and Historic Preservation

MAR 16 1972

Date _____

ATTEST:
William M. ...
 Keeper of The National Register

Date **MAR 16 1972**

SEE INSTRUCTIONS

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

STATE	American Samoa
COUNTY	Western
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
MAR 16 1972	AUG 2 1971

(Number all entries) 8p2

Boys also learned some Western manual arts, and girls also studied Western hygiene and domestic arts.

The London Missionary Society, most frequently called LMS, was first into Samoa and had a system of village schools, secondary schools, and a seminary established by 1844. Other organized religious groups which followed into Samoa never reached the coverage in adherents or schools achieved by the LMS. Tutuila, the main island of what is now American Samoa, had resident Roman Catholic priests in 1867. Missionaries of the Latter Day Saints came in 1888 and Wesleyan in 1901.

In the dominate LMS system, before 1855 for boys, and 1900 for girls, graduates of village elementary schools chosen for higher education usually as pastors or pastors' wives left their home villages or islands for secondary and/or seminary training at LMS schools on Upolu Island, Western Samoa. Disruption of close Samoan family ties during the absence of students was a factor in opening secondary schools, one for boys and one for girls, on Tutuila Island.

Fagalele Boys School opened in 1855, and was the first secondary school (and the only one until 1900) in what is now American Samoa.

Girls who graduated from village schools and who were considered to be good potential for pastors' wives, and who usually were daughters of the higher chiefs, continued to be sent to Western Samoa, to attend Papauta School, near Apia, on the island of Upolu.

Two factors appear to have led to the establishment of a girls' school on Tutuila in 1900. They were the disruption of close family ties by the long absences of daughters on another island; and the danger these girls were in under the growing international rivalry centered at Upolu, the principal place of commerce, government and international politics in Samoa. By 1900, villages on Upolu had been under occasional bombardment for a decade or so. Teenage Samoan girls clustered in a school dormitory were feared to be in danger of sexual attack during the occasional rioting in and the takeovers of the Apia port vicinity by foreign sailors. Germany and England supported rival claimants to the Samoan kingship and vied for control of Western Samoa. The United States was involved to a lesser extent on Upolu Island. Chiefs of Eastern Samoa wanted their girls safe on Tutuila, where some stewardship and protection by the United States prevailed.

Of the two inter-village organizations on Tutuila Island, the matai-chiefs overhead organization and the LMS, only the LMS had the capability to institute and operate Western oriented secondary schools. It already operated one for boys at Fagalele, and it now provided the channels to add one for girls. The LMS used the existing political situation for its own purposes -- the spread of the gospel and some social reform, especially in public health. It should also be noted that in addition to supplying pastors and their wives for the Samoan villages, the higher education (over)

LMS

schools in Samoa supplied them as missionaries to other Pacific islands. Niue, Tokelau, Ellice, Gilberts, New Hebrides, Solomons and parts of New Guinea were Christianized by Samoan LMS pastors and their wives.

On December 7, 1899, Commander Ben F. Tilley, USN, who was to be the first commandant of the Naval Station, Tutuila, wrote from his warship in Pago Pago harbor, Tutuila Island:

"A large number of natives are today holding a religious meeting for the purpose of raising funds to establish a school for native girls near Leone, Tutuila. The Reverend E. Cooper, who is in charge of the work of the London Missionary Society on the islands of Tutuila and Manu'a, informed me today that over \$7,000 had already been contributed by the natives of these two islands. This is more than \$1.00 per capita for the entire population, . . . "

(Bryan 1926: pp. 128-129)

Cooper was, in 1900, principal of the Fagalele Boys School near the Atauloma school site, and died in 1902. "He had gotten malaria from exposure while superintending the building of the Atauloma School" (Bryan 1926: p. 263). When Tilly himself laid the cornerstone late in 1899, he noted that \$10,000 had been collected.

While the school was under construction, Miss Moore and Miss French, the non-Samoan principals, "gathered together a few girls in Amanave and gave daily instruction." The year 1900 is the accepted date for the beginning of the school, and the building was probably completed and used the same year.

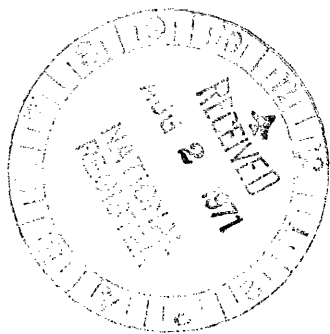
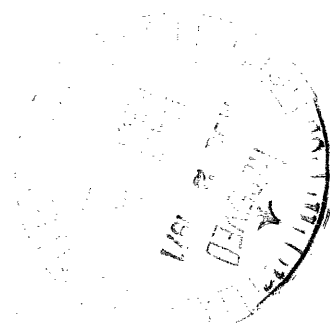
Girls enrolled in the boarding school had passed the 5th or 6th grade in their village schools, were about 14 when they entered, and were usually daughters of village pastors or the higher chiefs.

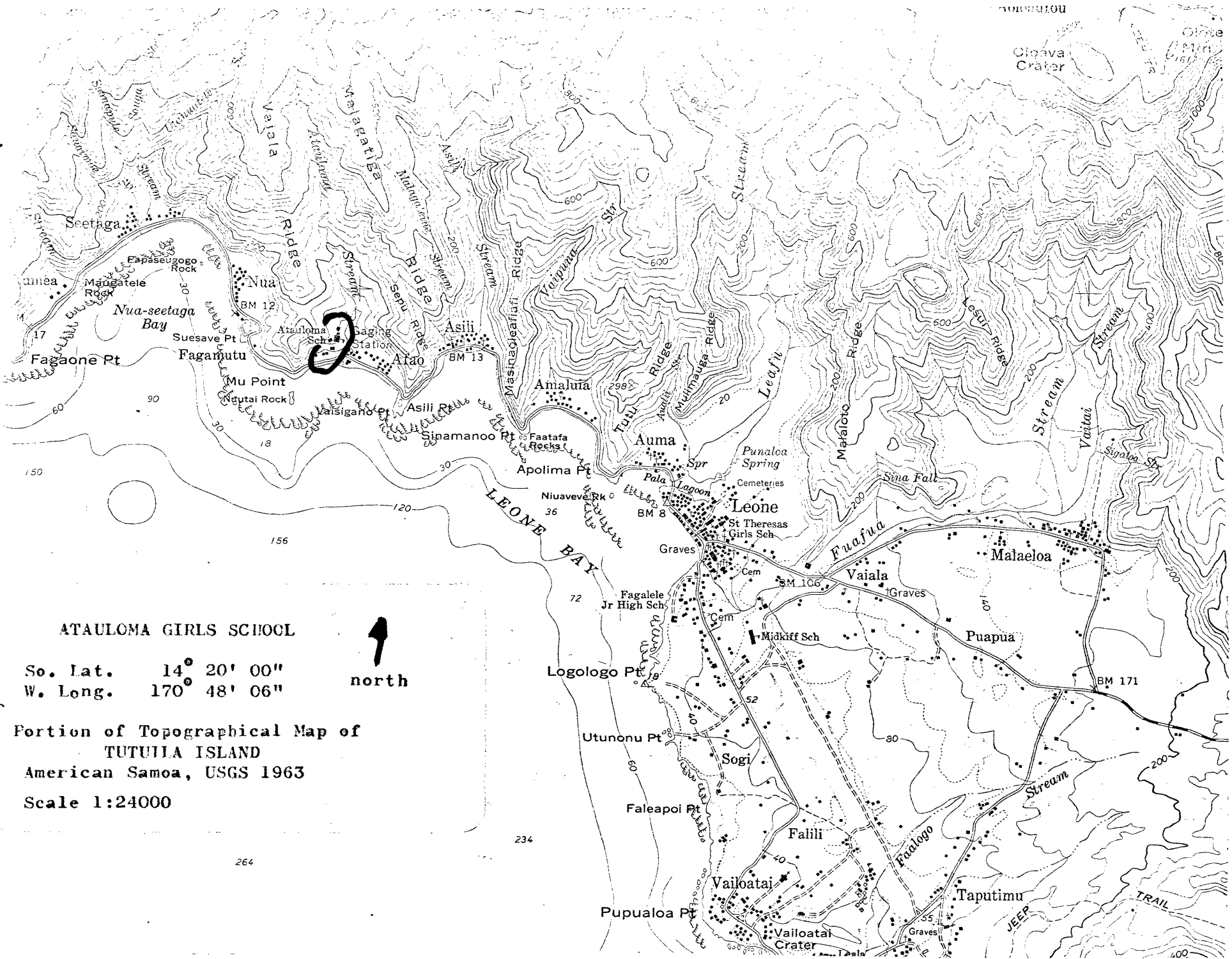
In 1926, girls studied in the Samoan language: Reading, Writing, Arithmetic, Scripture, Geography, the English language, Drawing, Sewing, Singing, House-keeping and Cooking. Seniors also took Physiology and Hygiene. On one morning a week, the girls worked on the associated farm lands. Tuition was \$3.50 per year. It should be noted that the Fagalele Boys Schools was in reasonable walking distance and there were probably some authorized joint social affairs, and some unauthorized ones. Atauloma's staff in 1926 was two women non-Samoan missionaries, two or three Samoan "junior" teachers, and the Samoan plantation/farm overseers.

After the Samoan Nurses Training School opened at the Navy Hospital, Fagotogo, Pago Pago bay in 1913, student nurses were obtained from the LMS school for girls at Atauloma, the public schools, the Catholic schools of the Marist Sisters, and from the Mormon school at Mapusaga.

The one-story concrete residence (Building 11) on the hill behind the school may be contemporary with the dormitory-classroom building and probably was the quarters of the non-Samoan staff.

Detailed information on Atauloma is believed to be in the files of Malua College, Upolu, Western Samoa. A document search there by a historian proficient in the Samoan language is needed.





ATAULOMA GIRLS SCHOOL

So. Lat. 14° 20' 00"
 W. Long. 170° 48' 06"



Portion of Topographical Map of
 TUTUILA ISLAND
 American Samoa, USGS 1963
 Scale 1:24000