



# O LE SŌGĀ

O TALA TUU MA FAALUPEGA O SAMOA

Lofipo Siāmoā Niuafofau Taputū Sineva Pellua

# Tala Tuu A Samoa

**Pemerika L. Tauiliili**



## **Tala Tuu A Samoa:**

Anoafale O Le Gagana Ma Le Aganuu Pemerika L. Tauiliili, 2010-11 The Samoan culture incorporates the use of natural resources This second volume of Anoafale describes how the plants crops domestic and wild animals birds and fishes contribute to the enrichment of the Samoan culture Artifacts are made from wood and materials from plants are used in weaving Food production its preparation and presentation are also important Chiefly games involved Pacific pigeons and other birds A daring method of fishing was to catch sharks with a noose slipped over their snout Canoes went out to the deep ocean to catch skipjack and other large fish      **Bordered Bodies, Bothered Voices** Jione Havea, 2022-04-29 Theologies are constructed in and from lived contexts and contexts are shaped by borders While borders are barriers they are also steppingstones for crossing over and invitations for moving further This book offers theological and cultural reflections from the intersections of borders real and imagined bodies physical cultural religious ideological political and voices that endorse as well as talk back With and in the interests of natives and migrants the authors of this book embrace bordered bodies and stir bothered voices The essays are divided into four overlapping clusters that express the shared drives between the authors Noble borders some borders are not experienced as constricting because they are seen as noble Negotiating bodies bodies constantly negotiate and relocate borders Troubling voices bothered voices cannot be muted or silenced Riotous bodies embracing the wisdom in and of rejected and wounded bodies is a riot that this book invites The authors engage their subjects out of their experiences as migrants and natives This book is thus a step toward and an invitation for more work on migrant and native theologies      *The Rat and the Bat* Pemerika L. Tauiliili, 2009-02 This book is a collection of life experiences in a poetic format It is called Through the Darkness Into the Light to signify our journey on earth as well as what could lay beyond It tells a story of pain and torment and the paths chosen to overcome the hurdles of the everyday The book is about a series life and world events and how I have interpreted them      *O Le Sōgā* Lofipo Siāmoā Niuafolau Taputū Sineva Peilua, 2021 A collection of information on Samoan protocols traditions oratory addresses and honorifics and genealogy Includes information on American Samoa      Le Tu Manu Ae Tu Logologo Tauiliili Lei'ataua Pemerika, 2011-08-01 Le Tu Manu ae Tu Logologo is a bed side story book It contains funny and spooky stories that make one cry sad laugh and at the same time feel scared These stories were told to the author at an early age by the auntie who raised him and some of the games he played as he was growing up in a Samoan village This book is used widely in schools and by local media and because of its great demand this is a second printing of this book      **National Policy for Women, 2000-2004** Samoa, Western Samoa. Ministry of Women Affairs, 1999      **O le molimau fou**, 1905      **Tala O Le Vavau** C. Steubel, Brother Herman, 1987 Stories in Samoan and English providing an insight to the Samoan way of life in pre papalagi times and a valuable record of a culture rich in history and spirituality      **Restoring Identities** Upolu Lumā Vaai, Mark A. Lamport, 2023-11-03 In a sense Oceania can be considered a microcosm of World Christianity Within this region are many of

the same observable trends on the global level that impact Christian life faith and witness The geography of Oceania the liquid continent is unique Christianity arrived in Australia and New Zealand in the late eighteenth century via British colonial powers Indigenous Aboriginal peoples Torres Strait Islanders and M ori peoples were dispossessed of land property rights and dignity Christianity grew by migration and conversion not always voluntary and over time became tightly intertwined with culture In the twentieth century rapid secularization moved Christianity into the private sphere and by 2020 Christian affiliation had dropped from 97 percent to 57 percent However the history of Christianity in the Pacific Islands Melanesia Micronesia and Polynesia is quite different Christianity arrived via Protestant and Catholic missionaries between the fifteenth and nineteenth centuries and grew substantially in the twentieth century largely due to indigenous Christian efforts Islanders brought Christianity to neighboring islands indigenous theologies developed and churches gradually separated from their Western mission founders One of the great success stories of World Christianity is Papua New Guinea which grew from just 4 percent Christian in 1900 to 95 percent in 2020 However growth is never the entire story Violence against women is endemic in Papua New Guinea and is often combined with accusations of witchcraft An estimated 59 percent of women have experienced physical or sexual violence in their lifetime and 48 percent in the last year As Christianity continues its shift to the global South it becomes increasingly critical to heed the experiences perspectives and theologies of Christians particularly women in the Pacific Islands

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Thomas, Powell,1886      Annual Reports Western Samoa. Ministry for Youth, Sports and Cultural Affairs,1995      **Papers relating to the foreign relations of the United States** ,1890      **Tongan Myths and Tales** ,1924      Papers Relating to the Foreign Relations of the United States United States. Department of State,1890      **Samoa Ne'i Galo** ,1998      Die Samoa-Inseln Augustin Krämer,1903      Samoa Great Britain. Foreign Office,1876      *Die Samoa-inseln: Die Samoa-Inseln ... nebst einem besonderen Anhang Die wichtigsten Hautkrankheiten der südsee* Augustin Krämer,1903      **O le Faamatalaga o le Gagana Samoa** Sidney Alexander Beveridge,1902

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