

O tama uli - Melanesians in Western Samoa

Institute of Pacific Studies, University of the South Pacific - Samoa History



Description: -

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Samoa -- History.

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We have about 10 specimens from Apia and Pago Pago.

Re

The clouds and storms rolled far below it, and all the bustle of this noisy world; but there the sky was still, as bright and calm as ever. A re-duplicated form, hakanapanapa, is used to describe shyness or embarrassment during the initial phases of courtship when the man and woman are often described as inhibited in the presence of someone they find attractive. After piercing the husk, they hold the coconut against the stick with one hand, and press down with the other, separating off sections of husk.

Publications Catalogs: Institute of Pacific Studies IPS (part 2 of 4 parts)

In traditional society, adultery was prevalent but also clandestine, a secret which everyone was known to have. The Samoans who backed one chief against another, or who evaded their debts and taxes as long as they could, were not motivated by a self-conscious ideology of cultural conservatism per se but by political-economic agendas. Also you will never have two consonants next to each other in a Hawaiian word.

Travelling Daughters: Experiences of Melanesian

Metaphors were especially popular in traditional song composition and remain important in the songs younger people compose for the guitar. Mission Field 38 1 : 447—52. Olive green, belly orange, no spot; lower part of head scarlet over whitish; dorsal red, first with pale middle; soft dorsal dark-edged; caudal deep wine color, with white edge; ventral and anal golden; pectoral yellowish.

Journal of the Polynesian Society: Reviews, P 471

It is certainly different from Apogonichthys variegatus.

Polynesian Culture & History

In June Tamasese proclaimed a law forbidding mortgages of land or copra but affirming that existing communal debts to traders must be paid before Samoans were free to take their copra where they chose 5 June 1888, BCS 217.

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