



TATALO FA'AFETAI

Mărie puto Le Tănu

*Ua mătăsă mătăsă ai
meu lăla*

*O se ua mătăsă fufia lui
a'e lămău le ala noi*

Iesu, Fă afelăi

Fă-i măt măt ai

Tănu ai mătăsă Le fufia

Amire

Samoa Tatalo Faafetai

Ignaz SCHUSTER (Theologian.)



Samoa Tatalo Faafetai:

A Holistic Reading of Chronicles with a Samoan Hermeneutic Samasoni Moleli Alama, 2025-09-22 This volume presents the most extensive and scientific study to date on the Jabez prayer in 1 Chron 4 9 10 re reading Jabez s story from the perspective of Chronicles as a whole in conversation with similar realities in Samoa The volume first examines the text of Chronicles as evidence of conflicts in the postexilic period as various people renegotiated their connections with the land after the Babylonian exile Then it explores how biblical material can be illuminated by a Samoan hermeneutic especially given the significance of the Bible in Samoan society With this book Samasoni Moleli Alama makes a significant contribution to Chronicles scholarship by investigating its major themes particularly those that appear in the Jabez narrative such as land tenure political sovereignty genres of prayer and the nuances of divine names This strikingly original work is a model of scholarly integration engaging with the best international scholarship while remaining firmly grounded in the Pacific context

O le tusi-lotu i le ekelesia Katolika i le upu samoa P. L. Violette, 1878 O le tusi-lotu o le vikariatua aposetolika o Samoa Catholic Church, 1910 **O si Manu a Alii** Manumaua Luafata Simanu-Klutz, 2002-06-30 O si Manu a Ali i is the first comprehensive guide for teachers of Samoan oratory and the Samoan language of respect It is also an authoritative resource book for students of the language The author s insightful descriptions of Samoan culture provide the necessary social contexts for learning these important speech registers Text in Samoan **The Samoan Journals of John Williams, 1830 and 1832** John Williams, 1984 John Williams was not the first London Missionary Society missionary to Polynesia but his passion to conquer the whole Pacific region and resolute belief that he knew better than the Directors in London how this vision might be achieved marked him out as an ambitious and aggressive man Samoa the setting of thses journals was the last island group where Williams personally introduced the gospel before he was murdered at Eromanga Of the several journals kept by Williams during his pan Polynesian travels the two relating to his visits to Samoa in 1830 and 1832 are the most comprehensive and illuminating In the course of both journeys Williams also visited Tonga and provided graphic eye witness accounts of contemporary Tongan and European life Book jacket **O le tala saasaa i le ekalesia a le Mesia, etc. Samoan** Christian Gottlob BARTH, 1860 O le Feagaiga Fou a lo tatou Alii o Iesu Keriso , 1849 Samoan translation of the New Testament **Catch the Bird but Watch the Wave** Fatilua Fatilua, 2024-02-28 This contextual biblical reading of Luke 18 18 30 the encounter between Jesus and the rich ruler foregrounds the political and economic context of the Pacific Island Countries and Territories PICTs The reading carefully explores the biblical text s context an exploration that includes looking at specific intertextual sources and engaging scholars from Asian and African contexts The reading is then applied to a contextual biblical approach to poverty in Samoan society The contextual biblical reading resituates the ruler in the Lukan narrative within the context of the household and the institutional constraints of its ecological environment The theoretical framework for the contextual biblical reading is guided by the Samoan proverb seu le manu ae taga i ile galu catch the bird

and watch the wave symbolizing responsibility and restraint in biblical interpretation At the end of the contextual biblical reading a new way of reading Luke is presented and three broad propositions are suggested for further consideration The main argument of this deep contextual reading of the Lukan passage is that the rich ruler offers a different form of following which is possible by living responsibly with wealth O le Feagiaga Fou, a lo tatou Alii o Iesu Keriso, ua liu i le upu Samoa ,1849 *FA'AALIGA: E LE'O OE GAY, LESBIAN, TRANS, POO SO'O SE ISI FA'ALIGA - E PEI OE LENEI*. Adriano Leonel ,2024-11-12 FA AALIGA E LE O OE GAY LESBIAN TRANS POO SO O SE ISI FA ALIGA E PEI OE LENEI O lenei tusi e le na o se faitauga O se fusi o se sulufaiga ma se avanoa fou e iloa ai suiga moni Ua tusia mo i latou o loo tauaveina le tiga loloto ma ila mai le taimi ua tuana'i ma tauiviga i totonu o se valaaulia lea i le faamalologa ma le toe fanauina ia Keriso E faafia ona tatou fesaga i ma tig o le olaga pe tatou te lagona ai e leai se tasi e malamalama moni i mea o loo tatou fesaga ia I totonu o lenei tusi o lo o fa amatalaina ai e le tusitala lana tala o le faatoilaloina o se faigamalaga o le fa aleagaina fa alavelave ma masalosologa e uiga i lona lava faasinomaga lea mo se taimi umi na taofia ai o ia i le taimi ua tuana i Ae na amata ona suia mea uma ina ua ia mauaina le ala moni i le saolotoga Iesu Keriso Na ia iloina o le faamagaloga ma le alofa o le Atua e mafai ona suia e oo lava i manu a sili ona loloto O iinei o le ae le maua ai ni fofo fa ataul itu ae o la asaga faamaoni ma se fa atuata le maluelue e fa ateleina le malosi i itulau ta itasi E ala i tala patino manatunatuga mamana ma fuaitau faale Tusi Paia e musuia ma faafeiloaia e tautala tuusao ai lenei tusi ia i latou o loo saili mo se amataga fou O le tusi lenei mo so o se tasi e mana o Tuu i tua le mamafa o le tausalaina ma le ita lea e alu ese ai le filemu Mauaina o se lagona o le faasinomaga ma le faamoemoega saoloto mai filifili o aso ua mavae Faamalositia lou lava faatuatua ma aoao e ola i se olaga tatalo ma le alofa ia te oe lava Tofo i le mana o Iesu Keriso o le ala i le faamalologa faaleagaga moni I lenei faigamalaga o le a taitaiina atu ai oe i se malamalama faafouina o le faamagaloga le taua o le ola ai i le taimi nei ma le mana liua o le faatuatua O a oa oga ia e le gata ina fa aosofia ae o lo o i ai le mana e fa afouina ai lou olaga ma fa afouina lou fa amoemoe Faataga oe e ola i lenei aafiaga Talia le valaaulia e faamalolo manua o lou agaga ma toefuatai lou faasinomaga ia Keriso O lenei tusi o se tautinoga e tusa lava po o a mea na e feagai e alofa le Atua ia te oe ma e i ai sona faamoemoega mo oe Liliu ou tiga i se mataupu fou Saili le saolotoga e na o Iesu e mafai ona ofoina mai Ia faamanuia le Atua i tagata faitau taitasi ma ia avea lenei tusi ma puna moni o suiga mo i latou e manaomia **Samoa New Testament** ,1904 O le katekisimo o folafolaga a le Afioga a le Atua ... I le upu faasamoa. [A catechism of Scripture history in Samoan, to which are added Prayers and Hymns of the Church of Rome in Latin.] ,1862 **Bibliographie des publications de la Mission mariste des îles Samoa, 1862-1976** Patrick O'Reilly, Joseph Allais, 1977 *Samoa Ne'i Galo* ,2001 **O Le Kirikiti Faa Samoa** Enele Sulufa'iga Samasoni, 2001 Pacific History Series ,1984 O le soo o Iesu James Edward Newell, 1893 **O Tala Filifilia mai Tusi paia mai le feagaiga tuai ma le feagaiga fon ... Na liliu i le gagana Samoa ... o Patelo Lotovio [i.e. Father Louis Violette].** Ignaz SCHUSTER (Theologian.), 1875 **Ole Faamatalaga o le Evagelia a Mataio** ,1858 *Tala i le Feagaiga Fou* Sir James

Marriott,1903

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