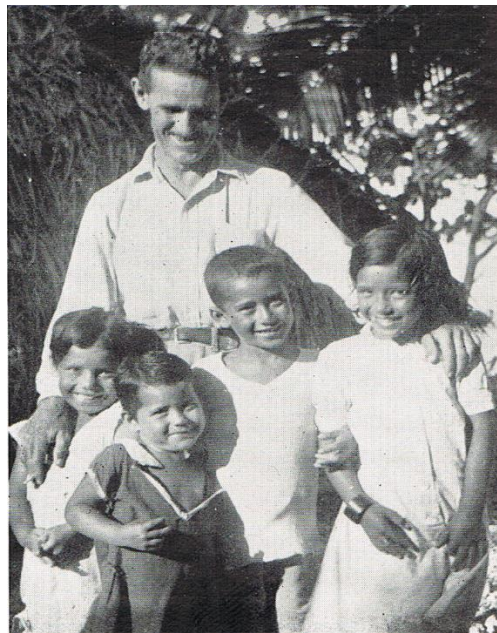


**I**



**Florence (Johnny) Frisbie (1950)**

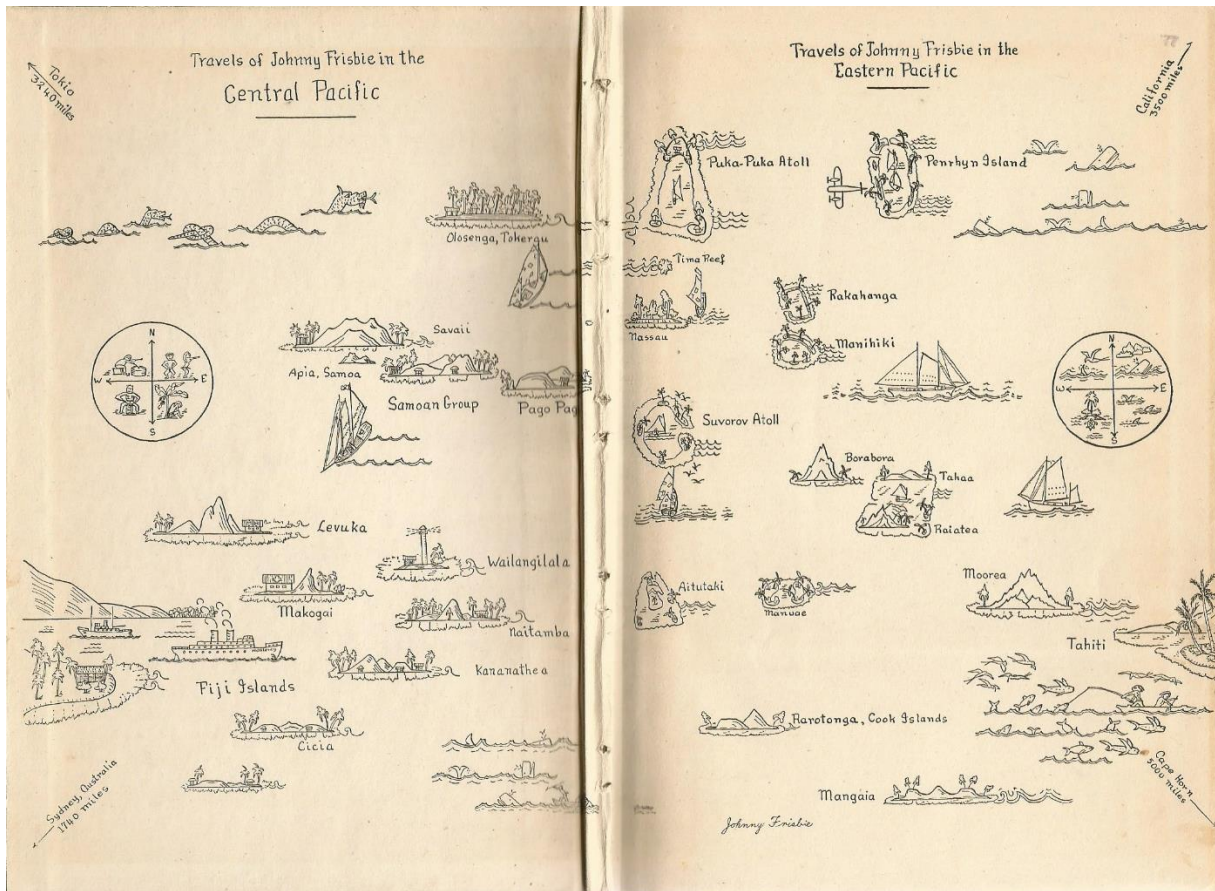
**II**



**R. D. Frisbie and his children (Puka-Puka 1941)**

**Florence Frisbie is on the right side**

III



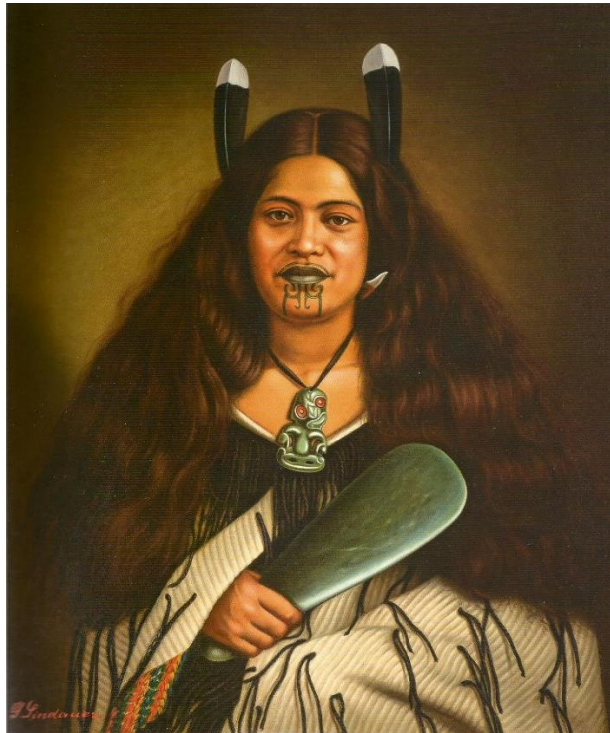
The map by Florence Frisbie included in *Miss Ulysses from Puka-Puka*

IV



Patricia Grace

V



Gottfried Lindauer: *Pare Watene* (1878)  
Maori woman chieftain holding a “Mere”

## VI

### **Rona**

*One night at full moon a woman called Rona was going to the spring to fill her calabashes when the moon was suddenly obscured by a passing cloud. Rona tripped and hurt herself, so she cursed the moon for having withdrawn its light. The moon heard her, came down and snatched her up, and began to carry her away. Rona caught at the branch of a ngaio tree and clung to it, but the tree got torn out by its roots and, with Rona, taken up to the sky and placed on the moon's surface. At full moon Rona can be seen, clutching the tree and her calabashes.*

Patricia Grace, *Mutuwhenua: The Moon Sleeps* (pp. 154-155)

## VII



**Sia Figiel**

## VIII

### **The Supreme God Tagaloa**

*The Samoan cosmogony commences with Leai (Nothing), which corresponds to the Kore (Void) of New Zealand. This is followed by personified rocks, winds, clouds, and heavens, and culminates in Tagaloa. Tagaloa-lagi (Tagaloa-of-the-heavens) existed in space but he did not know how or whence he came. He threw down stones that became various islands of the Samoan group.*

Peter Buck, *Vikings of the Pacific* (p. 294)

### **The Sacred Bird Tuli**

*Tangaloa the god of heaven sent down his daughter in the form of the bird Turī<sup>1</sup>, a species of snipe, *Charadrius fulvus*. She flew about, but could find no resting-place, nothing but ocean. She returned to the heavens, but was again sent down by Tangaloa to search for land. First she observed spray, then lumpy places, then water breaking,*

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<sup>1</sup> Turī is a variant of Tuli

*then land above the surface, and then a dry place where she could rest. She went back and told her father. He again sent her down; she reported extending surface of land, and then he sent her down with some earth and a creeping plant. The plant grew, and she continued to come down and visit it. After a time its leaves withered. On her next visit it was swarming with worms or maggots, and the next time she came down they had become men and women.*

George Turner, *Samoa: a Hundred Years Ago and Long Before* (Chapter I, 7)

### **The Creation of Samoa**

*The rocks married the earth, and the earth became pregnant. Salevao, the god of the rocks, observed motion in the moa or centre of the earth. The child was born and named Moa, from the place where it was seen moving. Salevao ordered the umbilicus to be laid on a club, and cut with a stone; and hence the custom ever after on the birth of a man-child. Salevao then provided water for washing the child and made it sa, or sacred to Moa. The rocks and the earth said they wished to get some of that water to drink. Salevao replied that if they got a bamboo he would send them a streamlet through it, and hence the origin of springs. Salevao said he would become loose stones, and that everything which grew would be sa ia Moa, or sacred to Moa, till his hair was cut. After a time his hair was cut and the restriction taken off, and hence also the rocks and the earth were called Sa ia Moa, or as it is abbreviated, Samoa. (...) Tangaloo of the heavens had two children—a son called Moa, and a daughter called Lu. Lu married a brother chief of Tangaloo, and had a son, who was named Lu after herself.*

George Turner, *Samoa: a Hundred Years Ago and Long Before* (Chapter II, 1-2)

### **The War Goddess Nafanua**

*This was the name of the goddess of a district in the west end of the island of Savaii. She was the daughter of Saveasiuleo, the god of Pulo-tu, and was hidden inland, or in the bush, when an infant by her mother, who was ashamed of the illegitimate birth. She came from Pulo-tu, the Samoan haedes, at a time when the ruling power was so oppressive as to compel the people to climb cocoa-nut trees with their feet upwards, their heads downwards, and to pluck the nuts with their toes. As she passed along she*

*saw a poor fellow struggling up a tree with his head downward, and calling out in despair that he could endure it no longer. She told him to come down, and that she would put an end to it. She summoned all to battle, took the lead herself, and completely routed the enemy, and raised the district to a position of honour and equality. When she went to the fight she covered her breasts with cocoa-nut leaflets that the enemy might not see she was a woman, and the distinguishing mark or pass-word of her troops was a few cocoa-nut leaflets bound round the waist. After the battle in which she conquered, she ordered cocoa-nut leaflets to be tied round the trees, marking them out as hers, and defying the enemy or any one else to touch them. To this day a strip of cocoa-nut leaflets encircling a tree is a sign that it is claimed by some one for a special purpose, and that the nuts there are not to be indiscriminately plucked without permission.*

George Turner, *Samoa: a Hundred Years Ago and Long Before* (Chapter IV, 16)

### **Pili the Lizard God**

*The story of the lizard god Pili is known throughout Samoa because he is recognized as the principal ancestor of ruling families of Samoa – the Malietoa. (The current head of state in Samoa is Malietoa Tanumafili II.) One legend claims that Pili, lizard son of the great god Tagaloa, came down to earth and fell in love with Sinaleana, daughter of a great high chief. From their union were born four sons, Tua, 'Ana, Saga, Tolufalo (the last two ere twins), and these brothers became the ancestors of the ruling families of Samoa.*

Robert D. Craig: *Handbook of Polynesian Mythology* (p. 202)

## IX

### **Samoaan beliefs concerning the soul and incarnations of gods**

*The Samoans believed in a soul or disembodied spirit, which they called the angānga. Anga means to go or come, according to the particle of direction suffixed. Anga atu means to go away; anga mai signifies to come. The reduplicated angānga is used to designate the soul as distinct from the body, and which at death was supposed to go away from the body and proceed to the hadean regions under the ocean, which they called Puloṭu. (...) At his birth a Samoan was supposed to be taken under the care of some god, or aitu, as it was called. The help of several of these gods was probably invoked in succession on the occasion, and the one who happened to be addressed just as the child was born was fixed on as the child's god for life. These gods were supposed to appear in some visible incarnation, and the particular thing in which his god was in the habit of appearing was to the Samoan an object of veneration. It was, in fact, his idol, and he was careful never to injure it or treat it with contempt. One, for instance, saw his god in the eel, another in the shark, another in the turtle, another in the dog, another in the owl, another in the lizard, and so on throughout all the fish of the sea, and birds, and four-footed beasts, and creeping things. In some of the shell-fish, even, gods were supposed to be present. A man would eat freely of what was regarded as the incarnation of the god of another man, but the incarnation of his own particular god he would consider it death to injure or to eat. The god was supposed to avenge the insult by taking up his abode in that person's body, and causing to generate there the very thing which he had eaten, until it produced death. This class of genii, or tutelary deities, they called aitu fale, or gods of the house.*

George Turner, *Samoa: a Hundred Years Ago and Long Before* (Chapter III)





**Three Samoan chiefs**

**The “tulafale” in the centre is wearing a “Fue” and a “To‘oto‘o”**